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THE

TRAVELS

OF

TRUE GODLINESS:

From the beginning of the World to this present day.

In an apt and pleasing ALLEGORY.

Shewing what TRUE GODLINESS is, also the Troubles, Oppositions, Reproaches, and Persecutions, he hath met with in every age. *Together with*
The Danger and Sad declining State he is in at this present Time, by Errors, Heresies and Ungodliness, or open Prophaneness.

BY BENJAMIN KEACH.

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THE

TRAVELS

OF

TRUE GODLINESS.

CHAP. I.

Shewing what True Godliness *is, as also his* Pedigree, Original, *and* Antiquity.

TRUE GODLINESS being of late (as well as in former days) become so great a stranger to most men, and indeed not known but by very few in the world, I shall in the first place before I treat of his *Travels*, and of the *entertainment* he meets with where he comes, give you a description of him; and the rather because many persons, I perceive, are subject to so great an error, as to take *Morality* for him: also, some take *Counterfeit Godliness* for him; and others out of ignorance (to say no worse) rail and ig-

nominiously call and abuse him by the names of Singularity, Stubornness, Pride, and Rebellion, as if he were not fit to live or have a being in the world, he being rendered a snake-bate, a seditious and common disturber of all kingdoms, cities, towns and villages, where-soever he comes and is entertained; yea, such a factious and quarrelsome companion that he is indeed the only cause and stirer-up of all those unhappy differences, divisions, troubles and miseries that are this day in the world. This being so, I conclude that it is more necessary than to take off that old mask or vizor, which his implacable neighbors have put upon him, and clear himself of those foul and unjust slanders, and cursed reproaches of the sons of *Belial*; that so he may appear in his own original, primitive and spotless innocency, that none may be afraid of him, or be unwilling to entertain him, nor ashamed to own him, and make him their bosom companion.

Godliness described. Know ye therefore, in the first place, that Godliness consists in the true and right-knowlege of divine truths or fundamental principles of the Gospel; which all men ought to know and be established in, that would be saved. *Without controversy great is the mystery of Godliness. God manifested in the flesh, justified in the spirit,*

seen of angels, preached unto the Gentiles, believed on in the world, and received up to Glory. TIM. iii. 16. These great truths of the Christian religion are called *Godliness.* Many men conclude 'tis no matter what faith or principles they hold and cleave to, provided they do but live a sober and honest life, doing unto all men as they would be done unto; supposing that the whole of religion and Godliness consists in these things: but alas! they are mistaken; Godliness is another kind of thing than they imagine; it is impossible to receive or entertain True Godliness, whilst we shut out of doors the essentials of the Christian religion; and instead thereof embrace superstition, error and heresy, there being damning principles as well as damning practices, 2 *Pet.* i. 2. 3.

Now, should any demand farther to hear more particularly what those principles of divine truths, or fundamentals of the Christian Faith be, which are the essentials of True Godliness.

1. I answer, That there is One eternal, infinite, most holy, most wise, just, good and gracious God, or glorious Deity, subsisting in Three distinct persons, the *Father*, the *Son*, and the *Holy Ghost*; and these Three are One, that is, One in essence.

2. That this God out of his great love and goodness, hath bestowed upon, and given to his people, one sure, certain and infallible rule of faith and practice, viz. the *Holy Scriptures*, by which they may know, not only, that there is a God and Creator, but of the manner of the creation of the world, and of all things in heaven and earth, in six days; together of his design, end and purpose, or reason, or cause, wherefore he made all things; and also to shew them how Sin came into the world, and what righteousness it is which God's holy nature requires, to their justification, or discharge from the guilt of all sin, viz. by a Redeemer, his own Son, whom he sent into the world; and that there is no other rule or way to know these things, so as for men to be saved, but by revelation, or the sacred records of the holy scriptures only. And that the mystery of Salvation lies above human reason, and cannot be known by the light in men.

3. That our Redeemer, the Lord Jesus Christ, who is substituted the surety of the New Covenant, and only Mediator betwixt God and man, is truly God of the essence of the Father, and truly man of the substance of the blessed Virgin *Mary*, consisting of these two natures in one person: and that

redemption, peace and reconciliation, are by this Lord Jesus Christ alone.

4. That justification and pardon of sin is alone by that full satisfaction the Lord Jesus Christ made to God's justice; and that his perfect obedience (in doing what the law required, and in his suffering what our sins deserved) is imputed as that complete righteousness to all that believe in him; which righteousness is apprehended by faith alone, through the Holy Spirit; by which a sinner is first apprehended by Christ, before he can apprehend and receive him.

5. That all men must be renewed, regenerated and sanctified by the Holy Spirit, which are, or can be saved.

6. That there will be a resurrection of the bodies of all men at the last day, both of the just and unjust.

7. That there will be an eternal judgment, or that all shall be brought to the Tribunal of Jesus Christ in the great day, and give an account for all things done in the body; and that there will be a future state of glory and eternal happiness of all true believers, and of eternal torment and misery of all unbelievers and ungodly persons, who live and die in their sins.

Now, I say, in the true knowledge and belief of these principles [which comprehend to fundamentals of true religion or the Christian faith] does True Godliness consist, as to his essential part.

So that whosoever have not received, and did not stedfastly believe this holy doctrine, they have not received [but are ignorant of] True Godliness, forasmuch as a thing or person cannot be, where any essential part of that thing or person is wanting. But,

Secondly, Godliness, as to his inward and more hidden parts and power, is a holy conformity to these sacred and divine principles, which natural men understood not. True Godliness consists in the light of supernatural truths and life of grace, God manifesting himself in the light of those glorious principles, and working the life of supernatural grace in the soul by the Holy Ghost: it consists in the saving and experimental knowledge of God and Jesus Christ; in having all the evil qualities of the soul removed, and heavenly habits infused in their room: or in a gracious conformity, disposition, and affection of the heart to Gods cleaving to all truths made known to us, finding the powerful influences of the gospel and spirit of Christ upon us, whereby our souls are bro't

human artifice to paint or ordain him, or any ways to illustrate or set off his beauty, and sweet comeliness of his countenance: for there is nothing defective as to his evangelical and apostolical form, as he came out of his Great Creator's hands. And as there is nothing from head to foot that is superfluous, more than needs, or might be spared, so every line and lineament, veins, nerves, and sinews of him are in such an exact and admirable order placed, that to his beauty there can be no addition. Every one therefore that goes about to take from, add to, or alter any thing, touching the form of True Godliness, mars instead of making, and defiles instead of beautifying. Besides, God hath strictly forbid any thing of this nature to be done: no man is to set up his post by the Lord's post. *Add thou not unto his word, lest he reprove thee, and thou be found a liar.* Prov. xxx. 6. viz. by fathering that upon God which is none of his. Do not the papists call those superstitious and vain ceremonies used in their church, by the name of God's worship? And what is this less than the putting a lie upon him? Besides, it reflects upon the wisdom of God, to attempt to change or alter any thing of the form of Godliness, as if he did not know best how, and in what

way, or after what manner he himself would be worshipped; but must be beholden to man for his help, wisdom, and rare contrivances, touching many things that are by the papists called decent and necessary. Also doth it not reflect upon the care and faithfulness of God, insomuch that he should not himself take care to lay down in his blessed word many things which are very necessary to be added to the form of Godliness, which weak man's care and wisdom is fain to supplay!

Therefore, from hence all may perceive, that TrueGodliness never alters his physiognomy, nor changes his countenance: he is the very same, and not altered in the least from what he was in the primitive times; uay, and there is indeed nothing in the world he hates more than those pompous garbs, superstitious vestments, and other fooleries, that are used in the popish church; as *crossings*, *chrisoms salt*, *spittle*, *oil* and *holy water*, with divers other ridiculous ceremonies, which are so numerous, they are too tedious here to reckon up: therefore take heed you do not take the counterfeit form of Godliness for the true form; for as there is a counterfeitGodliness, so there is a counterfeit form of Godliness, which the counterfeit

or false Godliness always wears. It is also needful to note one thing more, lest you are deceived, viz. you must be sure to receive the power of Godliness with his form; for his form without his inward life and power, will do you no good: it is but as the body without the soul, or the shell without the kernel, or the cabinet without the jewel. Neither ought any to slight his form, for you may remember what the Apostle speaks of *the form of doctrine*, Rom. vi. 17. And of *the form of sound words*; for as the true faith must be held fast, so must the profession of it also. You may, 'tis true, meet with a shell without the kernel, but it is rare to meet with a kernel without the shell.

The Pedigree of Godliness. Having thus briefly given you the description both of the *inside* and *outside power* and *form* of True Godliness, we shall proceed to treat of his pedigree, and shew you whose offspring he is. You, by his name, may easily read from whence he descends, and learn what a noble parentage he is of: he is indeed high-born, the great and glorious offspring of the Lord Jehovah, the Almighty Prince of Heaven and earth, the King of Kings, the Lord of Lords, the universal Monarch of the world whose kingdom ruleth over all. And at this is his

noble extract and renowned descent, so likewise he is always in high esteem and favour with his prince; for there is none, no not one in heaven or earth, that he loves and takes more delight in, than in True Godliness: nor is there any indeed more like him, or does more lively represent him in all the earth; for he bears his express, sweet and heavenly image: yea and such a venerable respect and gracious esteem hath he of him, that those who love him, he loves; those who hate him, he hates; those who receive him, he receives; and those who reject him, he rejects; where he comes to dwell, there God, Christ, and the Holy Ghost dwell.

The Antiquity of Godliness. Godliness is of great antiquity: nay, according to the description we give you of him, in the first place, we may well say, he is without beginning of days, for Truth (for sometimes he bears that name) dwelt in God from everlasting, though in time manifest or made known to men, and that in divers ways and manners, according as God in wisdom saw good. But if we speak of his antiquity, in respect of his dwelling here below, the first man that knew him was *Adam;* who, whilst he stood in the state of innocency, enjoyed some part of his sweet company, but by the

malice of a great and potent enemy he was abused, and his image so defaced and marred that he forsook his habitation, which was the ruin and utter undoing of our first parents, and their whole posterity; and had not the Father of TrueGodliness, the king of Heaven and earth, found out thro his infinite wisdom, a way to recover man from his lost estate, Godliness had made his abode no longer in this world; for by means of corruption of nature, there was begotten and brought forth a cursed monster of ugly shape whose name was *Vice*, otherwise, *Lust*, who found so much favor with *Adam's* children, that Godliness was utterly discountenanced; and tho he was the offspring of heaven (as you heard before) and the only delight of *Jehovah* and unto man the greatest friend and chiefest benefactor in all the world, striving to enrich him—cheer his heart, and to make him truly noble and renowned on earth, and bring him back into his former primitive glory, and thereby at last make him eternally happy in Heaven, yet he was so neglected and lamentably slighted, that there was but only one of *Adam's* offspring cared for him at that time, and he too, for entertaining him with that just and good respect he deserved, was by his brother whose name

was *Cain*, basely murdered; so that Godliness by this, perceived very early what kind of usage and entertainment amongst the children of men he was likely to meet withal. And truly never was there any one, so nobly descended, and of such an excellent, peaceable, and sweet a nature and behaviour, generally so dealt with as Godliness hath been, from the beginning to this very day (except the prince of Godliness himself); yet he found some friends after *Abel* was slain, who entertained him kindly, and tho' they were reproached, hated and persecuted for shewing favor to him, yet they never lost any thing by him, but contrariwise were infinite gainers; for he never came empty handed to any man's house, but always brought plenty of good things along with him; yea, such things the worth and value whereof no mortal is able to compute (as I will shew hereafter, God assisting): nay, so great a friend was he to the next man which I find eminently embraced him, that he saved him from the grave; he sent him to heaven without calling at the gate of death: his name, as I remember was *Enoch*. And it is not to be tho't what sweet and heavenly communion, true joy and felicity, this good man had with Godliness, for the space of three hundred

years ; for so long they abode together on earth, and now dwell together with the Father of True Godliness, and his only begotten Son in Heaven. Some time after, this great Prince (for so they are all made who entertain True Godliness) was carried to Heaven, a sad disaster befel the world (I mean the enemies of Godliness) ; for so it was, that cursed monster and offspring of Hell, viz. Vice, finding such great favor with the men of that generation, they delighting in nothing more than in sin and wickedness, hatting God and his true and lovely offspring Godliness, it provoked him to take vengeance upon them, and utterly to destroy them from off the earth ; and this was done by a fearful and amazing flood of water. Now this heavy judgment was brought, I say, upon the men of that generation, for their slighting, neglecting, and basely contemning of Godliness ; and sad it was to consider how generally men were at that time out of love with him, for there was not one in ten thousand but hated him, and loved Vice and Ungodliness far better than him : nay, to tell you plainly, there was but one man in all the world, who was an eminent lover of this noble and high-born Prince, Godliness, and his name was *Noah* ; though it is not to be

doubted but his wife and sons, especially two of them, were in some measure favorites of him likewise. But mark how at that time it fared with the holy man and his family, who were friends to Godliness; never a one of them were destroyed by that flood! We may well say, *God is profitable unto all things*, and blessed are they who love and kindly entertain him: for had it not been for Godliness, Noah had doubtless perished as well as others.

But to proceed in this brief history of the Antiquity of Godliness, it would not be amiss if we speak a little of the next renowned man after *Noah*, who entertained him, and how he was blesssed in so doing: his name at first was *Abram*, but after *Abraham*. This man lived for sometime amongst a blind, heathenous and idolatrous people, and was ignorant of True Godliness; but when he came acquainted with him, few men ever loved him better, for he made him his bosom companion, and chiefest delight (and so indeed must every one that entertains him;) and hereby he became great, and his glory and renown was spread abroad: nay, he was by this means so honored, that he was called he "friend of God," and the "father of all ue lovers of Godliness;" and besides the out-

ward blessings this faithful man reaped as the fruit or donation of Godliness, (which were many, for he had much cattle, men-servants, camels and asses, so that he became very great) he was blessed also with all spiritual blessings, viz. he had sweet fellowship and communion with God, abounding in faith, love and joy in the Holy Ghost. The Covenant of grace was also renewed to him, with a gracious promise, that in his 'seed all the nations of the earth should be blessed;' for he having received Godliness, as his choicest companion and chiefest delight, Godliness brought along with him the promises of this life, and that which is a thousand times better, viz. the life which is to come.

But now, near where this faithful man dwelt, there was a city, nay, more than one, whose inhabitants were utter enemies to Godliness, and lovers of that ugly, base-born monster and spawn of the devil, Vice, abounding in all manner of horrible wickedness; who, for this very reason were destroyed, with their cities, by fire and brimstone from Heaven. Yet nevertheless, before they were consumed, [so great a lover is Jehovah of Godliness] that he told *Abraham if there were but ten righteous persons in that city*, viz. such who had entertained Godliness,

and were true lovers of him, *he would spare the city for their sakes:* but it appeared there was but one man especially, who shewed him countenance, and was in love with him. and yet before the city was burned, the angels bid him haste and be gone ; for Godliness was such a sure defence to him, the angel could do nothing until he was gone forth ; Sodom could not take fire whilst righteous Lot was in it.

I might proceed further, and shew you who they were that entertained Godliness in the succeeding ages, for the space of more than two thousand years, and what great blessings he brought unto them, and what they suffered for his sake ; but I can give youa brief hint or two upon this account. It is known to all what Joseph suffered for him by his envious brethren, and how Godliness advanced him for his integrity to him at last. Moreover the children of Israel, after Joseph was dead, were through that love they bare to him, grievously oppressed by the King of Egypt ; but it proved his own utter ruin in the end. David, for the love he bare to him, was for many years together greatly, persecuted, but afterwards Godliness raised him to great honor, and made him very rich, and set a crown upon his head:

All along he might shew you in ancient days he was very much hated and persecuted: nay, and some of his true friends and favorites were, for his sake, cast into a fiery furnace, and another into a lion's den; yet they never lost any thing by him, nor did they even repent the entertainment they gave him. If we should come lower into the times of the gospel, it is well known what usage he met with, in our Lord and Saviour Jesus Christ and his blessed apostles. Afterwards also by the heathen emperors he was most abominably hated and persecuted; and all those who entertained him were put to all manner of cruel deaths and torments imaginable. Lastly, We might also shew you what hard usage he met with by Counterfeit Godliness, I mean *papistry* for near twelve hundred years; and how many of his dear children and servants have, for the sake of him, been burnt to death, and otherwise tormented in most nations in Europe: but let what hath been said suffice, touching the *antiquity*, *grey hairs*, and *usage* of True Godliness in former days.

CHAP. II.

Shewing who the enemies of GODLINESS *are.*

HAVING given you a brief account of the pedigree, original and antiquity of True Godliness, wherein occasionally hath been hinted some of those great abuses he met withal in ancient times, I judge it may not be amiss [before I come to treat of his Travels and entertainment in these latter days, and how it fares with him at this present juncture] to give a description of some of his chiefest adversaries, to the end the true lovers of Godliness may be aware of them, and those who have a mind to be acquainted with him, and are hindered from receiving them into their house, may know the cause and reason of it. Now,

1. One of the chiefest enemies of this great prince and favorite of heaven, is the *Devil*; nor is there any one that hates him more.

2. *Sin*, alias *Vice*, alias *Lust*.

3. The *Flesh*.

4. The *World*.

But because this general and common description is not sufficient to discover the great danger men and women are in, by certain other secret and domestic enemies, who are

the cursed emissaries and servants of those grand adversaries of True Godliness, some of which, many are ready to entertain as friends, not suspecting the fatal danger they are in thereby; I shall, upon this, therefore give you an account of a few of them, and tell you their names. The first I shall begin with, is Unbelief, a very dangerous fellow. 2. Pride. 3. Vain-glory. 4. Formality. 5. Hypocrisy. 6. Oppression. 7. Heresy. 8. Superstition. 9. Idolatry, or Papistry. 10. Prosperity. 11. Persecution. 12. Ignorance. 13. Blind-Zeal. 14. Vain-Hope. 15. Sloth or Idleness. 16. Covetousness. 17. Old-Custom. 18. Evil-Example. 19. Self-Righteousness. 20. Presumption. 21. Despair. 22. Slavish-Fear. 23. Sensual Pleasure, and 24. Apostacy:—with many others of like quality, too tedious here to reckon up; but my mentioning the names of these, you may easily discern who and what the others are, who with their attendants are all implacable enemies to True Godliness, and as much as in them lies, endeavor to hinder his being entertained wheresoever he comes, as you will find in the ensuing history of his Travels. Now, the reason why True Godliness hath so many enemies, I had thought to have shewed in this place; but

because I will not hinder you from the main scope and design of this treatise, I shall reserve them for a more convenient place.

CHAP. III.

Shewing how Godliness *having received a Commission to travel, and visit the Children of Men, comes to a certain Town on the confines of* Babylon, *where one* Riches *dwelt, and of his usage and evil treatment there.*

THE great and mighty Jehovah, the God and Father of True Grace and Godliness, out of his great mercy and infinite goodness to mankind, was graciously pleased to send them a Saviour, yea, *a great and mighty Saviour, or one able to save to the uttermost all that come to God by him.* Heb. vii. 25. And to the end that they might have the knowledge of this blessed Saviour, he hath sent the Gospel amongst them; but in his eternal wisdom hath so decreed and ordained it that no man should have any saving benefit, by this glorious Saviour, but he who doth receive, entertain and embrace True Godliness whensoever he is sent to visit him. And to the end, therefore, that they might not miss of so great a blessing which Godliness brings along with him, I may safely adventure to

say, according to my present method, and to pursue my allegorical discourse, Godliness received commission from the King of Heaven and earth, to travel to see who would embrace and entertain him. Moreover, it appears his commission was very large: he was not limited to the small confines of Jury, nor to travel only in the land of Canaan, but to go into all the world, or to travel into all nations, countries and kingdoms of the earth: MATT. xxviii. 19, 23. MARK xvi. 15. And to visit the rich and poor, the old and young, as well the king on the throne as the beggar on the dung-hill, even all, bond and free, male and female. Nor was he sent to travel alone, but had a very rich and glorious retinue always with him; neither did he come to any man's house empty handed, but brought along with him rich and glorious presents of the choicest things of Heaven, the worth of which is infinite, or beyond computation. But since I perceive he is come near to a certain town, where one Riches dwells, and is now at his door, let us see what entertainment he meets with at this place.

Now Godliness knocked very hard and often, before any within would give an answer, Riches being full of business; for either he

was telling his money, or casting up his accounts, to see what his neighbors owed him, or else consulting new projects to encrease his store; for I perceive he is a person never satisfied. Besides the times being very perilous, his mind was filled with perplexing and vexatious thoughts, how to save and keep what he had already gotten; so that he had no leisure nor time to listen to the continued knocking of TrueGodliness at his door, insomuch that Godliness was forced to stay there a long time. But that which grieved this high born prince most of all was this, viz. he perceived that no sooner did some other guests come to his door, who were persons much inferior, as to birth and quality, to him, (and indeed not worthy of the least regard, not having business of that great weight and moment with him as Godliness had) than he opened his door immediately to them; yet before this renowned hero and darling of heaven could get in, Riches had so many base and ill-bred servants in his house, that they clapped too the door, so that he could not get so much as one foot in. Now, the guests he so readily opened unto, were (as I take them) those following: *the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life.* John ii. 16.

Godlyness
Riches
Discipline
Knowledge
Faith
Order
Love
Sincerity

These he took much delight in, and kept company with continually: sometimes they had him to the tavern; sometimes to the play-house, and sometimes to recreate him at bowls, cards & dice, and with divers other sensual sports and pleasures. But at last, it fell out that he was taken very sick, and Godliness still waited at his door. It happened at this time one was in his house, who forced him to listen to this earnest and continual knocking. His name was Mr. Fearful. He is one that Riches doth not at all love, but when sickness comes he is grievously troubled with him; and he made him at this season to cry out, Who is there? Who is at my door?

Godli. I am here, and have a long time waited at your door.

Riches. What is your name?

Godli. My name is True Godliness, one that you have little reason to slight, neglect, and contemn as you have done; for there is none you stand more in need of, nor can do you that good that I can, and will do you, if you please but to open your door and let me in.

Rich. Sir, I am troubled, I have not minded you all this while, for I have a great reverence and respect for Godliness; God forbid I should keep you out any longer!

Upon this the whole house was in an uproar, for he had (as I told you before) divers loose, ill-bred, or rather hell-bred servants, all bitter enemies to True Godliness: their names were, Presumption, Pride, Unbelief, Ignorance, Malice, Vain-Hope, Covetousnes &c. These, and several other base companions of like quality, (whom he had brought up, and a long time cherished in his house) seemed mightily concerned, that the least heed or attention should be given to True Godliness. They also enquired who was the cause of it, at last they undersood that it was Mr. Fearful, they then presently joined together to fall upon Fearful, and turn him out of the house, Presumption struck the first blow, and spoke also to this purpose:

Presum. Are not you a base fellow, so to disturb my master, as to cause him in the least to doubt in the strength of his strong and impregnable fortification, wherein he hath long placed his confidence, and now to force him to incline to open unto True Godliness, who is our utter enemy? Is he not an honest man? What can you charge him with! What cause or ground is there for this disturbance? Hath he not done much good in the parish where he lives, and given many a piece of bread at his door? I warrant you it will go well with him.

Fearful. What do you say?

Fearful. Truly Sir, I seeing him very sick, thought he might die in his sins.

Presumpt. Thou fool, what if he should, did not Jesus Christ die for sinners? God is merciful and will forgive men their sins at any time, even at the last hour, if they do but call upon him. Besides, Fearful, are you mad, to give way, much more to force him to incline to open to True Godliness? for if once he is let into the house, you will be immediately turned out, and hardly, if ever, have one meals-meat more, nor the least countenance.

Fearful. Truely, Presumption, the fault was not principally mine: I was partly forced to do what I did.

Presumpt. Forced! by whom? Who forced you?

Fearful. It was the steward of the house, who keeps the records, an account of all that is done, whose name is Conscience. He finding much guilt lying upon him through his cruelty, hard-heartedness, and debauched life, stirred me up to do what I have done: nay, Conscience told him he had been such a vile and graceless wretch, that if he died, he would go immediately to hell; therefore you cannot blame me for disquieting him.

Pride. Hearken to me a little: Is it not,

my masters, below such a brave and heroic spirit that always attends Riches, to be troubled about sin, or to give way to bawling Conscience, and this ill bred fellowFearful ? I hate the thoughts of it : this is the way to bring him to reproach and shame among his neighbors ; and to make great men laugh at him, and contemn him, who have been his companions My great Prince *Lucifer* sent me into his service, and I will not betray my trust, ever to give way to this unwelcome and hateful traveller True Godliness should be let in, who would beguile my prince of his right.

Unbelief. Alas! Sir, there is no danger: I agree with my friend and dearest brother, Presumption, that his condition is good enough let Conscience say what he will, for if there be a hell, (though I must question it) yet he will go, should he die, I assure you, to heaven.

Ignor. What a stir is here ! If our master was poor, and had not so many bags of gold and silver there might be some room for this base fellow Fearful to disquiet him. I can give as good counsel as any of you : money answers all things ; he may make him friends with the Mammon of unrighteousness; let him give a little more than usual to the poor, and that will merit God's favor. Who would

not part with a little money, to get a peace of conscience, and purchase a place in heaven. Charity is more than all your new notions of religion: read 1 *Cor.* xviii. Though I know but little, yet I am not such an ignoramus as some think.

Vain-Hope. I am of the mind with my brother *Unbelief*; and it was I also, you know, who have kept up his spirits all along, and did what I could to stop steward *Conscience's* mouth from giving way to Mr. *Fearful* to open the door; let him therefore put his trust in me, and I warrant you, he will fear nothing.

Presump. Come cease this noise; all is well enough yet; *Godliness* is not let in, and our master is much better than he was, and though *Conscience* inclines to embrace this our enemy, yet you will find he will not be regarded here a little while. Pray let us all agree, at present, to stir up *Riches's* eldest son whose name is Honor, the father's darling, and the hopes of all the family, to see what he can do, in order to keep our enemy *Godliness* out. Now, our friend *Pride* is the fittest to be employed in this work: for he is much in favor with our master's eldest son, and his own child too.

After a short time thus it fell out: *Riches* being recovered, he consulted with *Worldly-*

Honor, a great enemy to *True Godliness*, which was one reason why the father and true image of *Godliness* said a great while ago, *How can ye believe that receive honor one of another, and seek not the honor that cometh from* God *alone*, John, v. 44. Now, *Pride*, *Ambition* and *Honor*, being all three the natural offspring of *Riches*, got so much into his affection that *Godliness* was kept out (making good that word, *The wicked, thro' the pride of his countenance, will not seek after* God; God *is not in all his thoughts*); and *Conscience* being at this time almost stifled; *Fearful* was forced to fly and hide himself in some hole till another season. But *Godliness* remained at his door for a long time, even till he waxed old; and *Conscience* having recovered a little strength [by reason of his going now and then to hear a sermon] stirred up Mr. *Fearful* again to open the door, and had almost prevailed, had not a cursed servant of *Riches*, who, I take it, was his *Purse-bearer*, bestirred himself, whose name was *Covetousness*, an implacable enemy to *True Godliness*, who when he perceived *Godliness* was like to meet with some seeming entertainment, spoke to Riches after this sort:

Covet. Sir, will you be so foolish now in your old age, as to open your door to this

stranger and factious person, Godliness? It will be to your great loss and injury, if you do, I will assure you: and besides, I, who have been a true drudge to you all along, and the means by whom you have got most of your estate, shall, at the very instant you receive him into your house, be turned out; nay not only so, but also be bro't under a severe sentence and be condemned to die for idolatry; and then your money will fly, for you will find him a chargeable gentleman, for he teaches a doctrine that I am sure you hate; and I cannot blame you, for it is very destructive to your interest.

Riches. What doctrine is that? Prithee inform me, for I have a very great esteem for thee; and in truth, for a long time have been sensible of the gainful service thou hast done me: for when I kept my old servant, Prodigality, to be my purse-keeper, I could never thrive: but since I met with thee, I have increased my substance exceedingly.

Cov. Why Sir, then I will tell you: he teaches Riches to sell all that he hath, and give it to the poor, and to follow a *new master*, who had not one foot of land in all the world, nor a house to dwell in; no, nor one penny of money in his pocket, whose disciples were generally poor, illiterate, and contemptible

people. Sir, in a word, if you open to this *Godliness*, you will be undone; for though you are not put upon the selling all you have presently, yet you will be forced by him to give to the poor saints (as they call them) not a little, but according to what your estate, and their necessity is; nay, you will not know when you have done, for he will find out for you every day new objects of charity: he will tell you there are so many poor *parish children* to be put out, and so much you must give with them, and so many aged widows who must be relieved, and who should do it he will say, but *Riches?* nay, it is a thousand to one, if he do not put you to build an hospital for them. Besides, when you have done this, he will not let you rest, but will tell you whenever *Christ* in his members is sick, you must visit them; and when hungry, feed them; when naked, cloathe them; and when in prison you must relieve them: take notice that he will send you to this prison, and to that, to see if *Christ* be not there; I mean some of his poor children who lie there for his sake. If there be any, though they do not in all points of religion agree with you, yet he will tell you, you must not let them want, whilst you have enough to supply their necessity; and if you

do, he will tell you, "Go ye cursed," &c. will be your portion at last. Besides all this, you do not think what a deal of money he will tell you it is your duty to give to *Pastors* and *Ministers* of the *Gospel*, who are his great *instruments and promoters* in the world: nay Sir he positively affirms, you ought not only to give them just so much as will supply their necessities, but that it is our duty to give, and their right to have a plentiful allowance, so that they may be freed from all the perplexing cares of this life; and not only so, but also may be put into a capacity to provide for their wives and children, that they may not be exposed to want and necessity after they themselves are dead: and may have as much out of your estate, as to be able to give to others also, that so they may be examples of charity; (and indeed I cannot but deny that the scriptures do say they ought to be men given to hospitality. *Tit.* i. 8.) and many of them are poor, and therefore that they should do this, Godliness says is impossible, unless they are capacitated so to do by *Riches*. Moreover, I will tell you more; this Godliness is so unhappy, and in truth, hath always been, that he hath many great and potent enemies; so that they who receive and entertain him have been exposed to great troubles and persecutions in the world.

Riches. I must confess thou hast said enough to make me forever out of love with True Godliness: I cannot bear the thoughts of entertaining such a guest as this in my house: but what shall I do with my bawling steward *Conscience?* for he every now and then tells me I must give way to him, and stirs up Mr. *Fearful*, my lodger, one that I hate, but cannot get rid of, let me do what I can, to terify me with the thoughts of Hell and damnation; for without holiness (I must confess I have read) *no man shall see the Lord;* and it is said too, *whoever will live godly in Christ Jesus shall suffer persecution.*

Covet. Why truly, Sir, I see no remedy but you must resolve to stifle him. I perceive he is the chief cause of all the disturbance and trouble that is in your house; and not only so, but in part of all the confusions and divisions which are at this day in the world. But which way this shall be done I must refer you to that worthy gentleman, and understanding servant of yours, Dr. *Self-Love*; for in this case I am not fit to give counsel, being not brought up in learning: but he and Sir *Worldly-wisdom*, being both able divines, will be sure to find out a ready way to do it so that you shall not be troubled with him any more; and this I will assure you, if

I can be any ways helpful to them in the business, I will be at your command, so long as you please to entertain me.

Dr. *Self-Love* and Sir *Worldly-Wisdom* being at hand, *Riches* called for them, to whom he addressed himself after this manner:

Riches. Gentlemen, you have both great learning and experience in the laws, both divine and human. I pray be pleased to give me a little of your counsel. My case is this: there is one who calls himself True Godliness at my door, and presses hard for entertainment; but by means of a description I have lately had of his manners and attendants I perceive it will be dangerous at this time for me to receive him, or shew him the least kindness. But I have a troublesome steward in the house, whom I cannot get rid of, who here of late too much adheres to him, and is ready often to give way to open the door; so that by his means and one Mr. *Fearful*, a timerous fellow, whom he stirs up, I have of late had but very little quiet. Now, what will you advise me to do in this sad condition?

Dr. *Self-Love.* You must not give way to him, for I know him well enough; his name is *Conscience.* Sir, if you follow his dictates, and embrace this Godliness, you will be un-

done, and your wife and children will soon be brought to a piece of bread, notwithstanding your great estate. But alas! he is grown old, and is in his dotage, and for want of good eye-sight, errs exceedingly; nay, is so erroneous, that you do well to advise with us: come, doubt not but we shall inform him better. Sir, your great fault hath been this. (I perceive it clearly) you have read too much of late: why should you concern yourself with the *Bible?* I think it had been well if it had never been translated into our mother tongue; this hath given him opportunity to disturb your mind. Come, give over this in the first place. The cause, you know, of a distemper must be first removed, or no radical cure can be effected: it is enough for you to mind your secular affairs; things of religion belong to religious men: and when *Conscience* for any sin gripes you, divert yourself among the brave heroes you used to keep company with; get to the tavern or to some play house; but be sure at no time you read any book besides your *books of accompts*, and *romances*, or such like: and for religion let me tell you, that natural religion is sufficient; and that what this traveller saith is but mysterious nonsense, enough to make men mad. I do not say you should not be

religious at all; no, God forbid I should give you such counsel! but there is no need to entertain strict Godliness, because, you may be saved witout it; else, Lord, what will become of the greatest part of the world! Go to church and hear prayers, but be sure forbear to go to such churches where any bawling preacher endeavours to reach your conscience. Can any man persuade me his soul cannot be saved, unless *he sell all that he hath, and give it to the poor*, and so become a fool, that he may be wise? Who can believe that another's righteousness can make me righteous before God.

Sir *Worldly Wisdom.* Mr. *Riches*, the counsel which my brother hath given is very good; besure you are never led by the dictates of your steward *Conscience*, to expose yourself to any loss or reproach for religion. And what is religion, but to live an honest and sober iife: to fear God, honor the King, say our prayers, and pay our debts? but I have just now tho't of a way that will do: you've a great estate, pray get another servant into your house, keep a chaplain in your family; this done, you'll find all will be well, and you'll hear no more complaints from within nor without; for you will be taken by all your servants, and others too, for a very godly man: neither

believe nor regard what such bablers say, who talk of such things that lie above all human reason, as Mr. *Self-Love* noted. Can *Three* be *One*, or *One* be *Three?* or, can a man be that God that made the world? or, can his righteousness be yours? No, no, your own deeds must justify you: this Godliness is but foolishness; regard him not.

Riches, having thanked them for their good counsel, with a great deal of joy, retires himself, being very well satisfied with the advice Doctor *Self-Love* and Sir *Worldly-Wisdom* had given him. And indeed this is the misery of most rich men, viz. If they lie under a conviction of sin, from the little light *Conscience* hath at any time got, then presently (being stirred up thereto by *Covetousness*) they consult with flesh and blood; and then Dr. Self-Love and Sir Worldly-Wisdom are their great counsellors.

But to proceed: *Riches* now got a chaplain and instead of opening to true Godliness, he opened to Counterfeit Godliness, which was occasioned through *Ignorance*, and other foolish counsellors he hearkened to. Now, this man, as it appears, proved a sad fellow; for though he was a good scholar, being brought up in some university, yet he never cared to read the Bible, but as some

say, would now and then curse it, and love to read romances and song books. But poor *Conscience* being stifled, in a little time he gave content to the whole family, in that he could mumble over a few prayers out of a book; and that in the second place, he could bowl, drink healths, be drunk, and cry 'damn him with any of them:' and there was indeed never a one in all the family that hated True Godliness more than he; for he made songs of him, and scoffed, jeered, and derided him continually, calling him a mysterious and a nonsensical fellow, talking of things above all human reason, and above all belief, of Three that are but one; and he made himself and others merry with his mean, low, and distressed condition, and also stirred up all the neighborhood to find fault and quarrel with those who were friends and true lovers of him.

Godliness now perceived he was like to have but cool entertainment at his house: so having waited at *Riches's* gate till his patience was almost worn out, he began to think of a removal, and to travel to some other places: but before he took his final farewell, he was resolved to speak his mind freely to him, thereby to leave him without any kind of excuse whatsoever, and therefore addressed himself to him after this manner, being at the door ready to depart.

Godli. Well *Riches*, I see now very clearly you did but flatter me when you began to hearken to your poor steward, *Conscience*, in order to the letting me into your house; for it is very plain, you are grown far worse than before, and have blinded his eyes, by entertaining another, who calls himself by my name, instead of me: but before I do depart I will shew you the great danger you are in, and the cause of it. The truth is, you have got such a crew of loose, base and deceitful servants, that they will utterly undo you, and bring upon you the thee eternal ruin of your poor soul, which I designed, by coming to you, to save and make happy for ever: for indeed, (whether you believe it or no) there was never any one who entertained those graceless villains, the enemies of God, but were ruined by them at last; nay, and not only eternally hereafter in the world to come, but many times outwardly in this world: therefore I advise you to do what you can to get rid of them, and I will help you to far better servants in their stead. For first of all, can you think it will be safe for you to keep *Presumption* in your house since there is scarce a more deceitful and bloody wretch in the world? How many thousands of poor souls hath he impudently destroyed, by causing them to

presume on the mercy of God, and the death of Christ, and yet live in sin, pride and *covetousness*, and in a vile manner hating and contemning me, that is to say, True Godliness ? Doth not God say, *it is hard for a rich man to enter into the kingdom of Heaven:* and yet you are persuaded by him to think it is an easy thing ? and doth not the scripture say, *Except your righteousness do exceed the righteousness of the* Scribes *and* Pharisees, *ye shall in no wise enter into the kingdom of God ?* Mat. v. 20. and yet he tells you, that by doing a few good deeds, or by giving a little of your abundance to the poor, your state is good enough, whereas many of the Pharisees, as to acts of charity, exceedingly out-did you : nay, doth not St. Paul say, *Though he gave all his goods to the poor, and his body to be burned, yet without charity* (that is to say, true love to God and Godliness) *he was nothing*, 1 Cor. xiii. 3. and yet you, though you slight and contemn Godliness, are taught to presume on God's mercy, who hath notwithstanding, positively said concerning you, and such as you are, *He that made them, will not serve them; and he that formed them, will shew them no favor*. Isa. xxvii. 11.

As touching what Self-Love saith, it is abominable. Do you not find the Lord Jesus

say, that *Unless a man deny himself, he cannot be my disciple*, Matt. xvi. 24. Now this fellow is one of the rest there meant, even Self-Love and Self-Righteousness, as well as Sinful-Self, and Natural-Self. Sir, you must get rid of them all, or perish for ever.

Will you love yourself more than Christ? Self-Love must die; he is a traitor to the Lord of life and glory, and an utter enemy to your own soul: if you make him your counsellor, you are an undone man:

And then as to Worldly-Wisdom, he is the Devil's *Attorney general*, that ever gives counsel to all that hearken to him against God and Christ, and all revealed religion. This is he that Satan hath stirred up (since *liberty of conscience* hath been established, and *popery* hath been vanquished) to deceive and ruin the souls of men: it is he that ridicules all supernatural discoveries of God, or revealed religion, and would indeed rob the whole kingdom of the gospel of Christ, and so paganize this isle again. Doth not Paul say, *The world by wisdom knew not God?* He would fain have you believe nothing to be a truth or principle of religion, that lies above your own human reason; and therefore he says there is nothing mysterious in Christianity; by which he gives the scripture the lye, that says,

Without controversy great is the mystery of Godliness. 1 Tim. iii. 16.

He will not suffer such that hearken to him to believe the Trinity of persons in the sacred Godhead, nor that Christ is the Most High God, and yet *very* Man, in one person because it lies above man's wisdom or understanding to comprehend it; nor that sinners can be justified by an imputed righteousness, or by the active and passive obedience of Christ, though it is positively asserted to be thus, by the Spirit of God in the word.

This Worldly-Wisdom and Sir Human-Reason taught the Greeks (in the Apostles time) to contemn the preaching of Christ crucified, and salvation by him, as a foolish notion or idle dream, and so they strive to persuade people to think now. and so to trample the chief principles of the christian faith under their feet.

Alas! it is evident that there are many earthly things, or things in nature, which no man can comprehend, nor give a reason for; and is it any marvel then, that the mysteries of the gospel, or the *deep things* of God, are above man's human reason to conceive of them, so as to comprehend them.

Yet know, though these mysteries are above human reason, they are not against reason to

believe them. Is it not reason that men believe what the God of truth affirms, and the eternal Father, Son and Spirit, bear record unto? These wretches would not have you to *sell all you have and give it to the poor*, yet you know the Lord Jesus Christ gave that counsel to a *rich man*; and if you do not part with all your love and affection, and actually when God calls for it, you can be no true Christian, because you do not love God with all your heart, nor above your gold and silver, or earthly riches.

Moreover, if you will not chuse to become a fool in the esteem of carnal men, you can never be truly wise. See 1 *Cor.* iii. 18. "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." Let the wise men of reason account you a fool; if you are spiritually wise, wise unto salvation, matter not how you are called and censured by such whom Satan has blinded. Doth not the apostle say, "That the world by wisdom knew not God."

And then, as touching your servant Unbelief, he is such a bloody and devouring monster, that he hath sent millions to Hell, by hindering them from believing what God hath sent in his word, touching his grace and clemency to true believers, and his wrath and

vengeance to the impenitent and unbelieving soul : he will not suffer you to believe nor give credit to that word, "If any man loves the world, the love of the Father is not in him." 1 *John* i. 15. nor to that word, "Except a man be born again, he cannot see the kingdom of God." *John* iii, 3. and "He that believeth not shall be damned." *Mark* xvi. 16. And many like dreadful sentences, which he will not suffer you to regard, nor give the least credit to. And thus he teaches you to make God a lyer ; for he hath said, "You shall, without true faith, be damned, and perish in your sins :" but Unbelief says, "Ye shall be saved, though ye live in your sins."

As to what Ignorance says, "That you may purchase or merit peace of conscience by giving more liberally to the poor ; and that you may also make your friends of the Mammon of unrighteousness ;" he makes you think that God and Jesus Christ will that [illegible] your friends, and [illegible] your soul when you [illegible]

Sir, if you gave all your goods to feed the poor, or gave all you have to them, (which you are far from doing) yet you would be miserable : nothing that you can do, can change your state, or procure God's accept-

ance of your person: no, you must obtain *union with Christ*, or receive me, or perish in your sins for ever.

If money could purchase peace of concience, or giving liberally to the poor, "merit heaven," what rich man need to fear being damned? And then also it might be very easy "for a rich man to enter into the kingdom of heaven," which the Lord Christ says is not an easy thing, Sir, while the world is in your heart, in your love and affection: "the love of the Father is not in you," tho' you give much to the poor. As the young man who was very rich, wanted one thing, so do you; that is, true faith, and an interest in Christ: "You must be born again, or you cannot enter into the kingdom of heaven;" and that you can never be, until you receive the Holy Spirit, and let in True Godliness. Whosoever receives me, receives the Spirit and true and right principles; such as these, that *all your own righteousness is as filthy as rags*; and that all works before grace are dead works, and profit men nothing. Moreover.

That Christ's righteousness, exclusive of all inherent righteousness, alone justifies a believing sinner.

As concerning Pride, whom you entertain and hug in your bosom as a sweet and

beloved friend, he hath been the ruin of many souls likewise ; nay, and not only men, but angels also ; for it is thought he was the principal one who wrought their destruction, and from Heaven cast them down to Hell, and of angels of light made them Devils. But, Sir, pray remember that word, *Pride goes before destruction, and a haughty spirit before a fall.* What became of the great king of *Babylon.? Nebuchadnezzer*, for entertaining this fellow ? Was it not *Pride* that brought him down with a vengeance, and turned him a-grazing, to eat straw like oxen, *Dan.* iii. 4. Moreover, what became of *Herod* the Great, who was so fond of his companion ? Did he not bring God's heavy wrath upon him in such a fearful manner, that a blessed angel was sent to smite him with death immediately, and he was eaten of worms ? *Acts.* xii 23. Have you not read, that "the day cometh, which shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble ?" *Gal.* vi. 1. This haughty villain, Pride, is one of those seven things, as Solomon shews, which God hates, *Prov.* vi. 16. If you will not, *Riches*, be persuaded from hence to turn him out of your house, even take what will follow.

Vain-Hope, I know, is one that hath kept

up your spirits, and spoke peace to you all along; but he is fitly so called, for he will leave you like a deceitful, false-hearted and treacherous friend, when you come to fall into distress. You hope to be saved (and so did many thousands that are now in Hell) but alas! what ground have you to build your hope upon? "The hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be as a spider's web." *Job.* xviii. 13. 14.

Ah! Sir, what will your hope avail you, *though you have gained the world, when God taketh away your soul?* Job xxvii. 8.

And lastly, as touching your sweet darling *Covetousness*, he is made up of *idolatry* and what can be more detestable to the Lord? So long as you entertain and love him, you adore an *idol*; he is indeed the ringleader to almost all manner of wickedness; nay, there is scarcely a viler and more abominable wretch breathing on God's earth, therefore justly called, "The root of all evil." 1 *Tim.* vi. 10. He hath taught many to play the thief, others to commit treason, and others to murder innocents for their inheritance: he is guilty of *bribery*, *usury*, *extortion* and *oppression*; it was he that made poor Christian lose his sweet life; he also contrived

the death of Naboth and his sons; and, more than all, he tempted Judas to sell, and basely to betray, my dear Lord and Master Jesus Christ, for thirty pieces of Silver. Do not blame me therefore, if I bear so hard against him. Moreover, I can scarcely ever get one foot into any rich man's house thro' his means; it is he and his companions who keep me out: he hath, through his hard heartedness, almost famished to death all the poor, both in city and country; and hath also of late very near betrayed my whole interest that I have in the world, into the enemy'shands: he hath also grievously corrupted many who profess kindness to me, by incumbering their minds so with the affairs of this life, that they cannot find the way to the church. When they should be hearing God's word, he forces them to abide in their shops: nor will he suffer many of them to take a little time to pray in their families, nor in their closets: he has also exposed many of my poor ministers to many great straights and necessities, by which means their heads have been so filled with the cares of this life, that they have been out of capacity to preach the gospel as they ought to preach it; nor can they get such helps that are necessary, and all along of him. Nay

he hath almost undone every nation, kingdom and commonwealth, *first*, by corruptingthe law, and subverting justice, causing judges to judge for reward, and lawyers to plead more for fees than equity ; and then, *secondly* by spoiling commerce, for he hath monopolized trades and commodities so into his own hands, and inhanced the price of things, that many men have been undone by him. I cannot, Sir, reckon up all his horrible crimes ; and is this he you so dearly love ? And must I be slighted and disregarded by you through the love you bear to him ! Alas ! Sir, he will bring your soul, if you follow him, to destruction. Pray, what became of Achan, who harbored him ? mentioned before) Also what became of Ananias and Sapphira, whom he forced to tell a lye to the Holy Ghost ? *Acts* v. 1. 2. 3. 4. Who was it that caused the young man in the gospel to fall short of Heaven, and to go away from Jesus Christ very sorrowful, and Demas to turn apostate, and embrace this evil world ? Was it not Covetousness ? Ah ! Sir, take heed of this abominable miscreant ; for tho' some wicked ones of the earth may bless you, yet he will cause God to hate you. See what David saith, " The wicked boasteth o his heart's desire, and blesseth the covetous,

whom the Lord abhorreth, *Psal.* x. 3. Consider of these things, and be pursuaded to put away all these deceitful and hell-bred companions, which you have a long time nourished in your house, or it will be worse with you, I do assure you. Oh! that you would now at last, before I leave you, hearken to my counsel, and receive me into your house, and renounce that monster you have lately embraced, who calls himself by my name! What do you say, *Riches?*

Riches. Do you think I am such a fool as to give entertainment to you, and lose all my great honor and credit amongst the brave heroes of the earth?

Godl. Why Sir, is not that honor that comes from God better than all the vain honor poor mortals can give you? You have, I am sure, a rare example to follow in this great case: remember Moses and the renowned Gelacins, the famous marquis of Italy; he was not of your mind. Some rich and noble men have, for my sake, denied themselves all the glory of the world, and accounted the reproaches of Christ greater riches than earthly honors and pleasure of sin, which are but for a season.

Riches. If others were such fools to disgrace and undo themselves, what is that to me? I know what I have to do.

Godli. Sir, I perceive your condition is miserable, for you seem to be hardened, and whilst you have had gracious means afforded you, to bring you to repentance, you are grown worse and worse; however let me tell you, if you die before you have embraced and received me into your house, you will perish in your sins, and Hell will be your portion forever, those who reject me, reject God and Jesus Christ also: and to tell you the truth, all this time I have been at your door, the Lord Jesus hath stood waiting at your door with me likewise.

Riches. Leave your canting; you are a bold and impudent piece. Do you begin to threaten me? Am I not my own master? would you lord it over me? I perceive what you aim at; you would have me entertain you, that so your poor despised offspring may have a good fleece out of me. I could find in my heart to be revenged on you. Sirrah! I have considered of the business, and have had advice what to do from two able counsellors, Dr. Self-Love, and Sir Worldly-Wisdom.

Godli. Sir, St. Paul did not take advice of those two shallow, depraved, degraded counsellors; that is, *he consulted not with flesh and blood.*

Riches. Will you not leave your prating? You would undo me; you are called *Godliness*; but that is not your name: you are, I understand a factious fellow, and your name is *Stuborness*, alias *Singularity*, alias *Sedetion*, one may know what you are by the many names you go by. Know you therefore, friend, that I have received the *True Godliness* already, and him I will keep. He is indeed an honorable person, one whom great men love, and is in favor with the princes of the earth: but as for you, I see no encouragement for any body to respect you; for as most people in all nations speak against you, and hate you, so you would, I know soon spoil all my joys, and bring nothing but sorrow and fear along with you, should I entertain you. I must not so much as tell a lye for my advantage, but you would threaten me with Hell and damnation; nor go to a tavern, and by chance be drunk, and let now and then an oath fly, but you would stir up my steward *Conscience* to fall upon me, and use me unmercifully (but I praise God I am rid of him;) nay, and if I should not give to the poor according to your humour, I should soon be censured and condemned by you as a wicked person; yea, and every sweet, pleasant and beloved lust,

which I value as my life, you would say, must be mortified, my dearest darling must not be spared. I perceive what a fool you would make me: begone from my door, or I will call one of my servants, who shall drive you out of the town; his name is *Malice*, alias *Envy*, before whom you would not be able to stand: and upon that he struck at him with all his might, which no sooner did his chaplain, Mr. *Reader*, perceive, but he came to his assistance with cruel rage, being stirred up by Envy, and fell upon Godliness in a most base and cruel manner, calling him all the foolish names he could devise, enough to make any ignorant and unthinking man conclude *True Godliness* was as hateful a companion as any in the world, and before all things to be avoided and discountenanced. His chaplain also would needs challenge to dispute with him, and confute Godliness by Scripture, producing that text. "Be not righteous over much, neither make thyself otherwise; why shouldst thou destroy thyself?" *Eccl.* vii. 16. He thought with this one weapon to have knocked *True Godliness* down, and have spoiled his travelling forever.

But he soon answered and said, "That no man could be truly righteous over much,

nor have too much of that pure wisdom that is from above ;" but that a man might, he told him under pretence of righteousness, do more than God required of him, and so be righteous over much, (as the papists and others are) and thereby destroy himself, since *will worship* was of such an abominable nature : and that a man might also be overwise in his own conceit.

At this answer the dispute ended ; and *Riches*, perceiving his chaplain was worsted, envied *True Godliness* much more, and raised all the rabble of the town upon him : among which were these following, viz. *Pride*, *Ignorance*, *Wilful*, *Hate-good*, *Toss-Pot*, *Outside*, *Riot*, *Wasteful*, *Hard-Heart*, *Belly-God*, *Giddy-Head*, *Pick-thank*, *Rob-Saint*, and more of such like rustical and ill-bred fellows. And moreover, he swore, if he would not begone soon, he would send for the two constables, *Oppression* and *Cruelty*, to lay him fast enough ; upon which poor *Godliness* was fain to get away and hide himself, or else for certain he had been knocked on the head, or basely put to death : but he being out of their reach, by the providence of God, escaped without any hurt to himself ; but many of his poor friends were sadly abused, who stood up to speak on his behalf, being reproached as the vilest of men.

Godliness being thus forced to leave *Riches* door, *Vice* and *Ungodliness* took the full possession of his house, and *Godliness* went on his way wandering up and down to look for entertainment, with a sad heart; being grieved to see how he had hitherto been slighted and traitorously abused, notwithstanding his high birth, noble decent, and pedigree.

CHAP. IV.

Shewing how Godliness, *in his travels, came to a poor Cottage, where dwelt one called Poverty, with whom he earnestly desired to make his abode; and how he was shamefully denied entertainment there also.*

GODLINESS, finding how basely he had been served by *Riches*, and that he could not, with all the strongest arguments and motives imaginable, get any entertainment with him, travelled farther: and as he wandered up and down in the wilderness of this world, at last he chanced to come to a small village, at the farthermost end of which (upon the common) he espied a little cattage; a poor old ruinous thing it was, the windows being all broken, only they had crammed into the holes some old rags, to keep out the cold, and by the propping it

up, it seemed as if it was ready to fall: but however, he remembering what his blessed Lord and Master said, "The poor receive the gospel," resolved to go thither, and see whether he might not meet with entertainment there (for he is no respecter of persons, he is willing to be guest to the poor as to the rich, and to dwell with the peasant as with the prince, or to make his abode in a cottage as in a palace). And being come up to the door, he understood the poor man's name who dwelt there was *Poverty*. Now *Godliness* knocked five or six times before he could have any manner of answer; for it seems he was asleep in bed with his wife: but at last being between sleeping and waking, he asked, though very faintly) "Who is there? Who is at the door?"

Godli. I am here; pray arise and let me in.

Godliness listened, but he conld not hear what Poverty said, by reason of the noise that was within; for he having many children, it happened that by this time they were awaked and fell into a fit of crying: some wanted victuals, and some of them cried for other things which he had not to give them, which made him one while to weep, and another while to fret and storm at the poor children so that *Godliness* could have no answer

till he knocked again, which he did, and that pretty hard.

Poverty. Who is at my door?

Godli. A friend, my name is *True Godliness.*

Poverty. Godliness! Pray what business have you here?

Godli. I want a lodging.

Poverty. From whence come you, Sir? I doubt you have lost your way. Is this a likely house to afford entertainment to a traveller?

Godl. I came last from a great man's house not far off, whose name is *Riches.*

Pov. Well, had he no lodging for you, that you are come to me?

God. No, he hath utterly refused to entertain me; and not only so, but hath basely abused me, calling me at his pleasure; and also raised the rude rabble of the town upon me.

Pov. He had some reason for it, I warrant you; and truly I myself do not like very well what you talk of; for he is a man ready enough to open his door to any who are worth entertaining; I mean profitable guests. If you could get no lodging at his house, what ground have you to think you should meet with any here? Besides, though I cannot deny but I have heard of your name, yet I know you not: and moreover, I was forbid formerly to entertain one who goes

by your name; and it may be you as far as I know. I know not what times may come again. It is Sir, a dangerous thing to open one's door to strangers at any time, but more especially now, when there are so many grand cheats and robbers abroad. Sir, tho' I have not much to loose, yet my life is as dear to me as any man's; and should I let you in, how you would treat me, God knows, for I have heard that many thousands, thro' your means, have lost their sweet lives as well as their estates.

Godli. I will, poor soul, do thee no wrong; but contrary-wise, if you please to open the door and kindly entertain me, you shall find me the best friend that ever you met with in all your life.

Pov. You speak well; but what is it you will do for me? have you any money to give me, to buy my family a little good victuals? (for we have had little else but bread and water a great while to live upon) and some better clothes? for my poor children go almost naked.

Godli. I cannot at present assure thee of much earthly fullness or worldly good things, I do not chuse to proffer men money, or hire them to open their doors to me: no, I hate the thoughts of setting one foot in sueh a per-

son's house : If I am not freely and heartily received I will not come in at all. Friend, I do not trade in gold and silver ; but this I will promise thee, if thou wilt kindly let me in, whatsoever good thing the Lord sees thou dost need, thou shalt upon my honest word, nay, and upon the word of Christ himself, have it. " Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you." *Mat.* vi. 33. You complain of want ; come open to me ; do you not remember that word, " They that fear the Lord shall not want any good thing." *Psal.* xxxiv. 10. " The Lord will give grace and glory, and no good thing will he with-hold from them that walk uprightly." *Psal.* lxxxiv. 11. What dost thou say, Poverty?

Pov. I am in a very low condition : what you mean I cannot tell ; but this I know, my head and heart is filled about other things. Alas ! what can you think to meet with, or expect from me ? Do you not see what abundance of poor, hungry and ragged boys and girls I have ? It is enough for me to get bread for them ; I must leave such things which you talk of to my betters ; I mean such who have more time to mind them, and are better learned. God help me, I cannot tell what to say to you.

Godl. Come, let me in; that is to say, become a true convert, get a right faith, and lead a good and holy life, and I shall teach thee to be more diligent and industrious in thy calling than thou hast been, and not foolishly and idly to waste so many day's work in a month: thou wilt gain, thou wilt find every way by *True Godliness.*

Pov. Truly, we poor folks in the country think it is *Godliness* enough for us to bear an honest mind, and pay truely for what we have, and go to church now and then, to hear some good prayers there, and say the Creed, the Ten commandments, and the Lord's Prayer now and then at home, when we come from work, if we do not chance to fall asleep first; for it has been so with me, God knows, many a time, the Lord help me, but if I thought it would be for my profit, I could find in my heart to open to you.

Godli. Poverty, I will assure thee it will be infinitely for thy advantage; hast thou not read?

Pov. I cannot read, Sir.

Godl. Bnt have you not heard then of that word, "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." 1 *Tim.* iv. 8. and that word, *Godliness with*

Contentment is great gain? And now, because I see you are weak, I will tell you of some of those great blessings you will gain, if you do receive me in truth. *First*, I, wheresoever I come, bring along with me reconciliation with God, pardon of sin, peace of conscience and joy in the Holy Ghost: nay, I raise men to honor too; I will make thee a son of God, an heir of Heaven, and at last set a crown of endless glory upon thy head. What dost thou say, Poverty?

Pov. I had rather have some better clothes, a store of good provision, and a better house to live in: these things suit my present necessities; but as touching those things you talk of, I do not well understand what they are; they may be but fancies as far as I know. Besides, what work will you set me about? I cannot endure hard labor.

Godli. But stay, Poverty, what kind of fellows are those you have got in your house?

Pov. What is that to you! why do you not answer my questions?

Godli. Why then I will tell you: you must believe in Christ, and very fervently read the Holy Bible, and every Lord's-Day with great reverence and seriousness hear God's blessed word, and pray at least twice a day; nay, and I shall teach you to be more

painful and laborious in your trade and worldly business: but this, I know cannot be done, unless you put away that crew of loose and naughty fellows in your house.

Now Poverty had, it seems, divers base and lazy companions, who were all grand enemies to *True godliness*; and some of them, it is said were his own children, or natural offspring: their names were these, viz. *Unbelief*, *Ignorance*, *Sloth*, otherwise *Idleness*, *Wasteful*, *Light-Fingers*, *Faint-Heart*, *Carping-Care*, and *Fear-Man*, together with some others. Now, when he began to open to *Godliness*, these hindered him.

First, Sloth and Idleness would not let him rise out of his bed of security, to call upon God, nor take pains to pull up the briars and thorns that grew in his heart; by which means his field lay barren and untilled, nothing growing therein but what the ground brought forth naturally: nay, these made him of such a sluggish temper and such a lover of rest, that he complained many times because he could not go without motion; nay he was unwilling to be at the trouble of feeding himself; therefore would wish that men might live as trees and plants do. And though there was offered him a cabinet of rich jewels, yet he would not so

much as stretch out his arm to take hold of it; and notwithstanding he had many fiery darts stuck in his breast, yet he would not be at the pains of pulling them forth; by which means he was in a sad and lamentable condition. I remember a very wise man told me, "That he hides his hand in his bosom, and it grieveth him to bring it again to his mouth." PROV. xxvi. 15. by the means of these two lazy fellows, *Sloth* and *Idleness*.

Ignorance told him, he had received *True Godliness* already, and that he had dwelt in his house ever since he was a child; and that *baptism* brought him in; and that the chief business God required of him was to get bread and cloaths for his family.

Unbelief told him, that those things which *Godliness* talked of were mere fictions; being unseen things, there was no reality in them, but when he questioned the truth of what *Unbelief* spoke upon this account, then the wretch told him, however they were things far out of his reach, and that he had no part or lot in them; neither could they (if it was possible to obtain them) answer his present necessities.

Light-fingers told him, he had been for a long while his best friend: and if it had not been for him, he had been starved to death long before now.

Distrust fell into discourse with his thieving brother and positively said, if he turned *Light-fingers* out of his house (as he knew he must if *Godliness* came in) he would certainly go a begging from door to door.

Wasteful told him, that *True Godliness*, if entertained, would not suffer him to buy such good pieces of beef, mutton, &c. as he was able to pay for them; and that he would not suffer him to go any more to merry meetings, and carouse it amongst good fellows at the alehouse, nor recreate himself at cards, bowls, nine-pins and other sports, for money on holidays: and that he must be content with such mean cloaths and fare as he had got, and never lose a day's work to gratify the lusts of the flesh; and that also he must change his company; which particularly was grievous for Poverty to hear.

Carping-care filled his head so full of distracting thoughts, that he had not time to think of God, Christ, nor his own soul, from one week's end to another; but his great study was either to think where to borrow money and so get more in debt, or else how to pay what he owed, to get out of debt, or what he should do for work, trade being grown (by the badness of the times) very dead:

by this means he was filled with sad thoughts, not knowing how he should get more bread, when that he had was gone, and more cloaths when those he had would hang on no longer. Besides, it could not go out of his mind, but that at one time or other he should be arrested, and thrown into a goal, having many times fearfully broke his word.

Faint-Heart and *Fear-Man* represented to him the danger he would be in upon many considerations, if *True Godliness* was entertained.

For, first, they told him how contemptible *Real Godliness* was grown at this present time, being of very little credit or esteem amongst any sort and degrees of men in the world, by reason of *Vice*, which was never more rampant; insomuch that *True Godliness* was like to be driven out of the world, and forced to fly into some hole or corner of the earth to hide himself. Mr. *Riches*, who is lord of the manor, hath beat him away from his door, and hateth him with a perfect hatred: now if you entertain him, he will soon hear of it, and so will become your deadly enemy, and will pull down your cottage or warn you out, or be sure not to let you have a farthing of the *poor's money*, nor never to set you to work any more; and what will become then

of thy poor wife and children?—nay, said they, we will tell you more; do you not hear what cruel edicts the prince (the French King) of the ancient Gauls country hath made against *True Godliness?* And how many of the Protestant churches he hath pulled down and utterly demolished? And how he is persecuted almost every where; Come, say they, "it is that pleasant and lovely form of" Counterfeit Godliness (Papistry); "that will in a little time be generally embraced, and they who entertain" True Godliness "must expect to be reproached and reviled, nay, murdered." Besides, do you not hear how many thousand in France, and in other places, who have for a long time entertained him, have turned him out of doors? they are weary for him, or afraid to own him: and is this a time for you to think of embracing him! Poverty, (said they) pity yourself, and have more wit; you are poor enough already, and this is the way to make you more miserable. If *Riches* will not entertain him, who hath many advantages to relieve and help himself in distressing times, and sad exigencies over what Poverty hath, or can promise himself, there is no ground of encouragement for you to open to him.

Upon this poor *Poverty* resolved not to let *True Godliness* have a lodging in his house;

but rather instead thereof, to put stronger bolts and bars on his door. *Godliness* having waited all this while, to hear what these cursed enemies of his would say, and perceiving they had now done, he broke silence, and began to speak after this manner.

Godli. Well, *Poverty*, I expected but little less from you, when I perceived you were resolved to hearken to those graceless villains you lodge in your house; for they (I hear would do their worst to keep me out: but I shall now, however, to undeceive you, answer them all.

First. As to those lazy companions, *Sloth* and *Idleness*, who will not suffer you to labor for the good either of body or soul, they have in part brought you into this poor and miserable condition you are in. Oh! how many have they brought to beg their bread from door to door! and stirred up others to rob, steal and commit horrible murders, to uphold them in their loose, lazy and ungodly lives; by which means they have brought, and daily do bring, a number of men and women to the gallows: but the greatest mischief they do, is to the souls of men; for they cast thousands into such a deep sleep, that they will never awake until they lift up their eyes in Hell. They will not suffer men to labor

to find out their danger till it is too late: and others, when they do perceive their woeful condition, are hindered by them from endeavoring timely, and in a right manner, to get out: they many times cry, *Lord help us!* and *Lord have mercy upon us!* but never strive to take hold of the offers and tenders of his grace and mercy, by cleaving to Christ and leaving their abominable wickedness. It is the idle soul that suffers hunger, who shall beg at harvest, and have nothing; tho' there is bread enough and to spare for you in God's house, yet they will not suffer you to seek out for it; but cause you to cry "Yet a little sleep, yet a little slumber, yet a little folding of the hands to sleep," Prov. xxiv. 33. Is it not sad, notwithstanding your house is on fire, and you like to be burnt in your bed, you cannot thro Sloth and Idleness rise up: you are just ready to drop into Hell, and yet will not endeavour to deliver your own soul. O remember that word! "Take the slothful and unprofitable servant and bind him hand and foot, and cast him into utter darkness; there shall be weeping and knashing of teeth." Matt. xxv. 30. And then,

Secondly, As to *Light Fingers*, he is a *thief*, and if you follow his dictates, he will bring you to the gibbet—besides, *No thief*

shall enter into the kingdom of God. 1 Corinthians, vi. 10.

Thirdly, *Wasteful*, his brother, for all his huffings, is almost as bad as he. It was this vain fellow that brought the poor *Prodigal to eat husks with the swine.* Luke xv. It is he who not only causes you to waste, and foolishly to spend your money, (when you have got a little) but also your precious time, which should be improved for the good of your poor perishing soul. *Poverty*, can it do you any harm to be taught to become a better husband, and not to consume the little you sometimes get, amongst righteous company which might be a great comfort to your poor wife and children ? Also I will appeal to my neighbor *Morality*, whether there is any ground for you to refuse to entertain me, because I teach you to be content with mean things, hard fare, and do put you upon hard labor, and not to run into debt, unless you know how to pay it.

Ignorance is a murderer, and hath destroyed millions of souls ; though there was a time indeed when God seemed to wink at him. *Acts* xvii. 30. That is, did not lay (as it were) his hands immediately upon him—but now he is left altogether inexcusable, because God hath afforded you a sufficiency of light, to

bring you to the true knowledge of salvation, the necessity of faith and *True Godliness*, if you would escape the damnation of Hell.

I found *Unbelief*, the other day with *Riches*, and indeed I can come to nobody's door but I find him within. I gave a plain character of him then, to which I refer you, if you have a mind to know what a dangerous person he is; but however, take one word or two in answer to what he says to you against me. He affirms, that all my promises are fictious; being unseen things, they have no reality in them, or things that you can never attain unto: and if you could, yet they could not answer your present necessities. If you will give credit to such a notorious lyer, murderer, and blasphemer, who certainly, in a sly and treacherous manner, seeks to stab you at the heart, who can help it? Are Christ's promises of grace and peace here, and glory hereafter, because not seen with external eyes, fictious? He will tell you also ere long if you will believe him, that there is no God nor devil, Heaven nor Hell, because not visibly seen with eyes: he may suggest the one to you, as well as the other. Come, Poverty, thousands of my children, by blessed experience, have found my promises no fictions

nor idle fancies, but things full of reality, marrow and fatness; *O taste and see how good the Lord is!* And why may not you obtain these glorious good things, viz: Union and communion with God, pardon of sin, peace of conscienee, and joy in the Holy Ghost, as well as others? They are commonly given in the name of the Gospel to the poor. Come, Poverty, these things are thine (as sure as God is in Heaven) if thou wilt but let me in: Poor Lazarus understood them, and experienced the sweetness of them, and shall to eternity. And then lastly, have you no need of these good things of mine, because they may not so directly answer your outward necessity? Are not the necessities of your soul more to be minded than to get store of meat, drink, cloaths, silver and Gold? What are all these things to the love and favor of God, an interest in Christ, and to have a right to the kingdom of Heaven; How soon, alas, may your life be gone, and what good will these things do you then? Do you not see they perish in the using? And as they are corruptible, so likewise they can never satisfy nor fill the desires of your soul, nor do they suit the necessities thereof. Consider, can any of these things make thy soul happy? Can gold or silver enrich it? Or the rarest

worldly dainties feed it? Or wine cheer it? No, Poverty: if thou hadst the things of this world in ever so great abundance, yet till thou lettest me in, and makest me thy chief companion, thy soul will be miserable. What is it to have plenty of all good things, and no *God*, no *Christ*, no *pardon*, no *peace*, but contrary-wise, *the curse of God, horror of conscience, and hell at last?* Thou wilt, Poverty, become more happy if thou dost open thy door to me, and thou and I dwell together, than the proudest monarch in the world: thy comforts, inward peace and joy, will excel theirs, and thy riches be more abundant in quantity, besides the rare and excellent quality of them; nay, and thy glory will be far more transcendant; and besides, it will abide with thee to all eternity.

As touching *Carping-Care*, he hath almost broke thy heart already—he will not let thee sleep in the night; but by telling thee of thy wants and necessities, sadly disturbs thy mind, but never helped thee to a farthing in all his life; and why shouldest thou hearken to him any longer? he is thy utter enemy as well as mine. Hear what the Lord Christ saith, *Who, by taking thought, can add one cubit to his stature?* Matt. vi. 27.

He has even eat up thy very spirits, and

weakened thy body, marred thy senses, especially the spiritually senses of thy soul; so that thou can'st not think one serious thought all the day for him: nay, when Sloth and Idleness will let thee go to hear God's word, he follows thee thither too; and so confounds thy mind with wandering thoughts, that all thy devotion is spoiled, so that you can profit nothing: therefore, I beseech you, do what you can to thrust him out.

Distrust, that faithless fellow, set on this base wretch Carping-Care, to perplex thy mind—and this is not all; for he tells thee, if thou turnest Light-fingers out of doors, thou wilt certainly go a begging. Come, Poverty, they are a pack of sad villains, set on by their great Master *Apollyon*, to bring thee to shame, as if there was no way to live, but by breaking of God's commandment, *Thou shalt not steal.* And is not he a wretch that shall call into question the cure and defaithfulness of God, whose promises are to feed and cloath thee, and to supply all thy necessities in the way of thy duty, so that thou shalt want *no good thing* (as I said before) tho thou possibly may'st think that good for thee, which God knows is not, Isa. xi. 11. Psal. xxxiv. 9. 10.

And now in the last place, let me speak a

few words to those cowardly fellows, *Faint-Heart*, and *Fear-Man*. Isa. ii. 12. They are they that would have you fear man more than God; and yet I am ready to believe some of their words, take as much place upon your heart as any thing you heard from the other.

But what reason there was, or is for it, we will come now to consider.

First. They say I am grown here of late very contemptible, and am of very little esteem or credit amongst any sort or degrees of men. *Isa*. liii. 3. And that I shall ere long be forced to fly into a corner to hide myself.

To this I answer First, I never had much esteem amongst great men; nay, in every age of the world very few gave credit to me; and now being come (almost to the end of my travels) into the last and worst age; I could expect no other usage than what I meet withal. How should I have many to admire and fall in love with me, when the text positively says, *All the world wandered after the beast*. Rev. xiii. 3. That is, they were in love with and admired Counterfeit Godliness; and the truth is, I marvel not at it, because all along the false Prophets were more readily embraced than the True, and

their words generally believed. *If another comes in his own name* (saith Jesus Christ) *him you will receive.* John v. 43. The reason is easily discerned, *Because they sooth the people in their sins.* 1 Kings xxii. 13, 22. Alas! do not you see how Counterfeit Godliness gives liberty to men to please their sensual and brutish lusts, teaching an easier way to Heaven than ever I did, or can; for I always taught, as at this day, the doctrine of Self denial, Mark viii. 34. The necessity of Faith in Christ, regeneration and mortification of sin. &c. John iii. 5.

Secondly. Whereas they say, I shall ere long be forced to fly into some corner; that is, I know the fear of these paltry fellows: but if it should chance so to come to pass, woe be to you, and all the world besides, if True Godliness once finds no place nor countenance in any nation of the earth; and indeed you had the more need with all speed to receive me into your house, lest hereafter you find me not, and so perish in your sins.

Thirdly, What though Riches hath rejected me, he never had much kindness for me, but was generally my enemy; and whereas they say, he will be displeased with you, and warn you out of your house, if you entertain me, what then? Christ will receive you into

his house, and you had better have him to be your friend than any prince upon the earth; When my father and mother saith "David, forsake me, the Lord will take me up." Psal. xxvii. 10. Have you not read of that poor man whom the Pharisees excommunicated for cleaving to me, and how the Lord Jesus graciously received him? *John* ix. 35. Come, Poverty, do not fear the worst that men can do; God will help you, and he is above them all, and it will be but a little while before that word shall be made good, *Your brethren that hated you, and cast you out for my name's sake*, said, *Let the Lord be glorified; but he will appear to your joy, and they shall be ashamed.* Isa. lxvi. 5. And what though some great potentates of Rome combined to tread me under their feet, and set up idolatry, popery and superstition—should this deter you from receiving me! Alas! man, the time is at hand when all will be undone, and be forced to cry out "Woe, woe, woe that ever they were born! but those only, who have made me the joy and delight of their hearts. Say to the righteous, *it shall go well with him; woe to the wicked, it shall go ill with him.* Isa. iii. 10. It is sad indeed, to see any leave me in my adversity; but they were false friends, and let them go;

they never loved me in truth, John vi. 66. but do thou but kindly embrace me, and I will keep thee from falling; nay, thou shalt find me a sure refuge and defence to thee in the day of distress, Psal. ix. 9. yea, and I will store thee with all good things, which the rich have not; I am resolved to feast thy soul continually, and never leave thee unto thy dying day, Isa. xxv. 6. Come, thou and I shall live splendidly together, notwithstanding thou art poor, if we can but get my dear friend *Content* to dwell with us. 1. Tim. vi. 6. What dost thou say, *Poverty?* Shall I come in?

But notwithstanding all that *Godliness* could say, Poverty would not give way to him, but began to give him reviling words, saying, *He was born a gentleman, tho he was fallen to decay; and that he would not suffer such tumults at his door:* for it seems while Godliness was praying and pressing for entertainment, one *Persecution*, the offspring of Adam's eldest son Cain, Gen. iv. 3. had raised abundance of wicked fellows together, to drive Godliness away from Poverty's door: so by the opposition within doors and without, Godliness found no lodging there neither; yea, and escaped not without many bitter threatenings, cursings and sad blasphe-

mous words. Now, one reason why Riches and Poverty did not receive True Godliness, was, because Consideration dwelt with neither of them, who being a grave counsellor, might possibly have given them better advice, than to deny entertainment to so sweet a friend: Godliness, after this, began to be at a stand which way to travel next; but hearing of one Youth, who lived not far off; he resolved to see whether he might not get a dwelling with him, because he was one that his *commission* particularly directed him to visit.

CHAP. V.

Shewing how *True Godliness* finding Riches and *Poverty* had rejected him, in his travels, came to a great city, where dwelt a brave young Gallant, called *Youth*, with whom he had a mind to be acquainted, and to take up his lodging: shewing also, how basely he was dealt withal by him.

ONE might think by this time it was in vain for True Godliness to travel any farther, not being like to find entertainment any where, since Riches and Poverty both had refused to receive him; yet he was resolved to pursue his journey, not being without hopes of finding his dear friend at last,

called Consideration, whom he sought for: and coming into a famous city, where one Youth dwelt, could not tell but he might meet with him at his house, calling to mind what kindness young Joseph, Moses, Samuel, David, Obadiah, Josias, John and Timothy of old, and many others had shewed him, and therefore went boldly to his door, and desired entertainment. Now it appears this *Youngster* was a great gallant; but though he had been brought up to learning, and lived in a place where the gospel was powerfully preached, yet he was very ignorant as touching the best things, though very complaisant. And after Godliness had in a grave and sober manner desired a lodging with him, he asked him what he was, as also his name.

Godliness. Sir, I am a person of noble descent, being nearly allied to a great and mighty prince, and my name is *True Godliness*, being by him sent to travel hither, to commend his sovereign grace and clemency unto the inhabitants of this city: and I have also brought along with me (tokens of his eternal favor and good-will to such who will receive me) very rich presents, and I shall bestow them on you, if you will be pleased to entertain me.

Youth. Your most humble servant: I must

confess I have read and heard much of you: but why you chuse to take up your lodging in my house—there being many grave and

ancient gentlemen near, I know not: for you seem to be one whose company would better suit men of riper years.

Godl. Sir my Master gave me orders to commend his princely grace and favor unto you (if your name is Youth): beside, he hath chosen your house for my lodging above others; nay, and he hath made more blessed promises upon your kind and loving reception of me, than he hath to any besides in the world. Have you not read that word, *I love them that love me, and they that seek me early shall find me.* Prov. viii. 17. And that word *Seek first the kingdom of God, and his righteousness, and all other things shall be added unto you.* Matt. vi. 33.

Youth. As for those other things, I need them not, I have enough of the world.

Godl. Aye, Sir, but you want my Master's righteousness, *Rev.* iii. 17. 18. And also a part in his kingdom; and these are some of those glorious commodities I have to bestow upon you, if you will entertain me.

Youth. Aye, there it is; I perceive I must entertain you, if I would have them: but I tell you plainly, your company does not suit with my age; why should you force yourself upon me?

Godl. Why, would you have a part in the

righteousness of Christ, and his kingdom; and not receive *True Godliness*? No Sir, that will never be: you must believe in him, and be united to him, or you will have no lot nor part in this matter. "He that believeth not, shall be damned," *Matt.* xvi. 16.

Youth. Pray, Sir, do not trouble me; you are going to preach.

Godl. It is said you should think I trouble you, because I desire you to let me have a lodging with you.

Youth. Sir, you will spoil all my pleasures and sensual delights, if I entertain you; I know your manners well enough. You will cause me also to turn out of my house my familiar friends and companions that rejoice my heart in these youthful days of mine.

Now, those he called his friends were these following. viz. *Pride*, *Wanton*, *Vain-Glory*, *Love-Lust*, *Ambition*, *Gay-Cloaths*, *Toss-Pot*, *Gamester*, *Please Friend*, *Time-Server*, *Scornful*, *Hate-Good*, *Scoffer*.

Godl. Young man, believe me, those pleasures and delights which your heart is so much set upon are brutish, and very hateful to God, and do also abase your noble soul, which is of a sublime extraction. Nay farthermore hear what wise Solomon said, *Rejoice, O young man, in the days of thy youth, and walk in*

the ways of thy heart, and in the sight of thine eyes. May be you will say, *O ! this is brave !* Aye but after the flash of lightning comes a clap of thunder enough to make you quake : *But know, that for all those things, God will bring thee to judgment.* Your sweet meat, young man, is like to have sour sauce ; you will pay dear at last for all your sensual pleasures.

Youth. But for all your haste, wise Solomon made trial, of all the delights of the children of men before he condemned them ; and so will I too, as far as I can.

Godl. It is true, Solomon did so ; and doth he not, by the sad experience he had of them, tell you, "All was vanity and vexation of Spirit?" Come, Sir you had better believe the poison in the cup is deadly, than to taste of it.

Youth. Sir, pray speak no more ; I have not sowed all my wild oats yet ; let me alone.

Godl. Wild oats indeed ? Come, let me persuade you to sow no more of them, for it is but sowing to the flesh ; "and he that soweth to the flesh, shall of the flesh reap corruption." Gal. vi. 8. You had better far to sow to the spirit. And now I will tell you what a kind of crop you will have at harvest by sowing that cursed seed, which you call wild oats, unless by repentance you pluck them all up again.

Youth. Why, Sir, what crop shall I reap?

Godl. You are like in the first place, to reap here in this world a crop of loathsome diseases; for drunkenness, rioting and whoring, doth commonly produce that. Secondly, you will reap a crop of infamy and reproach; for *sin is the shame of any people*, or particular soul, Prov. xiv. 34. And it will be much if you reap not a crop of want and beggary too in the end. *Thirdly*, you will reap a crop of horrible and unsupportable guilt, Prov. xviii. 14. by which means your conscience will torment and lash you after such sort that you will not be able to endure it, unless you go on in this ungodly course so long, that it is seared with a hot iron, and then you will reap a crop of all manner of foul and detestable filth and pollution; yea, such corruption that will cause God to loath your soul. Fourthly, you will reap also a crop of all the fearful plagues and curses that are in the book of God pronounced against wicked and presumptuous sinners. Deut. xix. 19, 20, 21.

Fifthly, and Lastly. At the great and terrible day of judgement, you will reap a full crop of God's eternal wrath and vengeance; a crop of brinish, though fruitless tears, groans and endless torments in hell-fire,

Mat. xxv. 41. Now if you like to gather in at harvest such crops as these, go on and sow your wild oats plentifully.

Youth. Sir, I intend to sow other seed hereafter; I desire only liberty for the flesh in these my youthful days: if you should chance to call at my door when I am old, I may then possibly see cause to entertain you; nay, Sir, I do promise you, I will then open my doors to you.

Godl. Alas! Sir, present promises to open hereafter to God and True Godliness, seldom ever end in real performance: he who promised to go and work in his master's vineyard went not. Matt. xxi. 30. Such who put me off with promises to become godly hereafter, it is evident, do purpose to be wicked for the present. Besides, do you know you shall live to be old? Or if you should, that God will send me then to knock at your door? Nay, and let me tell you, if I should then visit you, I fear it will be to no purpose, because Sir, you ripen apace already in wickedness, and sin is of a hardening nature. Evil habits are not easily changed; the black moor may as soon change his skin, or the leopard his spots, as you may learn to do well. Jer. xiii. 23. and open to me when you have been a long time accustomed to do evil: therefore open to me now.

Youth. Sir, you will raise my spirits anon, if you leave not off your canting the sooner; you are a gentleman, I am sure, a few or none care for. Have any of the rulers and nobles of the nations embraced you. I mean *Strict Godliness*? John viii. 48. Why do you not see if they will entertain you.

Godl. Nay, pray be not offended with me. I seek your profit; I will do you no wrong: you shall not lose any thing by me, if you will let me have lodging with you, though possibly you may lose something for my sake, but if you do, I will repay you again an hundred-fold in this world, *Mat.* xix, 29. and in the world to come you shall have life everlasting. And what though not many mighty and not many noble ones do love me, or will entertain me. 1 Cor. i. 26. it is not because I do not deserve esteem from them, but because they are incensed against me by the Devil, and are so in love with Vice, my mortal enemy. Sir, I am abused and rendered very odious by wicked men, as if I were a factious, restless and seditious fellow. Acts xxiv. 25. And this is the reason why I am so slighted and contemned.

Youth. Aye, (and to speak the truth) I cannot believe but you are the cause of all the present discord, animosities and confu-

sions that are amongst us ; for since you came into this country, what disputes, contentions and distractions, have been here ? When Popery, and Formality was generally received in this land, it was not thus.

Godl. I and my children ever, I must confess, were thus censured and falsely accused, though never so stigmatized as now of late. Isa. viii. 18. Jerusalem of old was called a rebellious and bad city, because I dwelt in it; and my enemies said of old time, "Sedition had been there, and that it was a great enemy to kings and governments," Ezra iv. 12, 15. But it is no marvel, I am thus abused, considered my Lord and master himself was loaded with like calumnies, John x. 20. being accused with sedition, and called an enemy to Cæsar likewise. But let not this discourage you from receiving me into your house, for all these things are utterly contrary to my nature, and abhorred by me and all my good friends ; and therefore pray let me come in.

Youth. It will not be for my honor ; I shall be derided and scoffed at, should I do it, and be looked upon as a foolish person : therefore pray begone from my door.

Godl. What if you lose the honor of this world. I will raise you to a far greater ; for

honor and riches are with Christ ; yea lasting riches and righteousness : Prov. viii. 18. John xii. 27. They that receive me, and serve Christ, God will honor.

Youth. Pray let me alone until another time, until I am a little older,

Godli. Sir, my master commands you to *remember him now in the days of your youth.* Eccles. xii. 1. And to remember him, is to embrace me : and let me tell you, to reject me, is rebellion against him who is the King of Kings and Lord of Lords, John xii. 48, shall not what he requires you to do, be done ?

Youth. I have other business at present of greater concern than to attend on such a guest; take an answer therefore, and begone.

Godl. Nay, do not mistake yourself; for to receive me, and to lead a godly life, is business of the greatest concernment in the world. Were you not made and sent hither on purpose to serve and honor your Creator, and not to live like a brute, to satisfy your lust, and serve the devil, as heretofore you have done, Isa. xliii. 21. Acts xvi. 27. And if you do persist in these courses, be assured you will perish in hell at last for evermore.

Upon this the Young Gallant was in a

great rage, and swore *Damn him, he would be revenged on him and on all his friends, and never endure True Godliness more:* Nay, and presently all his companions and attendants, who were in the house (mentioned before) stirred him up to fall upon Godliness immediately, and forced him away. Pride swelled like a toad; Vain-glory vaunted himself; and both bid him disdain the very motion Godliness had made. Time-server and Please-Friends bid him mind what was the *a-la-mode of the times*, and do as other Young Gallants did. Scornful looked with contempt upon True Godliness. Toss-Pot had the young man away to the tavern: and Gamester after he came there set him to play at cards, dice, &c.—Love-Lust enticed him to a whore-house. Scoffer and Scornful lolled out their tongues at Godliness, ridiculing and deriding him shamefully; nay, and not only so, but made base songs of him crying, *Hey boys, up go we!* And Hate-good commanded them all to fall upon him, and rid him out of the world; and had it not been for fear of some neighbors (though they were but mortal people) he had doubtless been utterly trod down under their feet: but blessed God! he escaped this time also, and got away leaving the poor debauched youth to him

self, to gratify his own sensual and luxurious appetite.

CHAP. VI.

Shewing how Godliness, *came to knock at the Door of our* Old Age, &c.

GODLINESS being rejected both by *Riches*, *Poverty* and *Youth*, resolved to see whether he might not be entertained by a certain decripid and feeble person, called *Old-Age*, concluding with himself, that it was very probable that his dear friend Consideration (whom he had a long time sought for) might lodge in his house: for, said he, surely *Wisdom*, though he dwell not with *Riches*, *Poverty* nor *Youth*, yet doubtless he doth with the *Aged*. Job xxxii. 7. And therefore made directly up to his door, where he knocked and called a considerable time without any answer, but at last Old-Age enquired who was at his door?

Old-Age. Who art thou?

Godl. Your real friend, True Godliness, who would fain have a lodging with you now at last.

Old-Age. Godliness; I have heard, I think, of you, but I do not know you. Besides, I am not able to rise up from my chair to let

you in, I have such a weak and crazy carcase, and so full of pains and aches, that I have enough to do to sustain my own infirmi-

ties : pray come another time ; do not trouble me.

Godl. Alas ! Father, you may not live another day : death may seize you before tomorrow morning. *Prov.* xxvii. 1. Why should you put me off ? I was formerly at your door when you was young, and then you told me you could not open to me, because you had not sowed all your wild oats, and you were too young, and I was not a fit companion for Youth. Moreover, you then said, when you were old you would let me in : and will you put me off now too ? Pray rise and open to me.

But all the ways and means Godliness could use, signified nothing ; Old Age was settled so on his lees, and had such abundance of rebellious servants and children, that they would not suffer him to shew Godliness the least favour, Jer. xlviii. 11. Zeph. i. 12. The names of some of them were, besides *Weary-Limbs*, *Dim-Eyes* and *Peevish*, *Hard-Heart*, *Impenitency*, *Self-Conceit*, *Enmity*, *Unbelief*, and *Ignorance :* With many more of the like sort. The first I named were his own natural offspring, and somewhat younger than the rest. Hard-Heart he had nourished and fed continually from his youth, for Godliness found him at his house when he gave him a

visit in the prime of his days; but now he was grown a very stout, stubborn and obdurate piece. This fellow made Old-Age, not to regard at all, nor fear the threats of God. And he was so void of pity, that he stirred Old-Age to stifle poor Conscience, who kept his accompts, and at every turn to tread him under foot, if he had at any time so much light and power as to tell him of his debts, viz. what abundance of abominable sins he had committed against God; nay, not only so but not to regard nor pity the sad estate of his own soul: nor did he concern himself with the low condition of God's Church and the Protestant religion in this dismal hour, but would curse and swear, and tell many stories and filthy lies, and now and then be drunk, notwithstanding he was even ready to drop into Hell, and but seldom cry *God forgive me!* and all this comes to pass through the evil nature of this cursed Hard-Heart and his companions, Enmity and Unbelief.

These three had also bred up another graceless villain as bad as themselves, one *Impenitency;* so that all that could be said to him by *Godliness* and his servant *Theology*, concerning the detestible nature of sin, and his miserable condition, yet he could not be brought to repent, nor to let one tear

fall for his sins ; so that the word of the blessed apostle was made good in him. "But after thy hard and impenitent heart, thou treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds. *Rom.* ii. 5, 6.

Ignorance was in Youth's house, and in Poverty's house, but not such a foolish Ignorance as seemed to be with his father Old-Age ; for he told him, God did not mind nor trouble himself to take notice of what men did here below, but what was taken up about high matters in heaven : neither indeed could he believe he saw through dark clouds. "Is not God," saith he, "in the height of Heaven, and behold the height of the stars, how high they are ?" And "how doth God know ?" "Can he judge through the dark clouds ; Thick clouds are a covering to him, that he seeth not ; and he walketh in the circuit of Heaven." Job xxii. 12, 13, 14.

Moreover, he and Unbelief told him, tho' he was a notorious swearer, lyer and a very drunken sot, that he had as good a heart as the best : and that to hear and read some good prayers, and to mean well, was Godliness enough for him to believe that God ever

any of his creatures, whom he had made into a lake of fire and brimstone, for such a small frivolous thing as sin was ; nay, he was persuaded by them to believe there was no Hell at all. And as touching Heaven, they told him there might be some such thing, and that tho he might not have so good a place there as some men, yet he should get in amongst the crowd, and find some corner or other, for Heaven was a very large place.

Self-Conceit caused him to think so highly of himself, that, notwithstanding all that Godliness could say to censure Ignorance and Unbelief, he did not mind it at all ; for he said, they were all fools who troubled themselves about sin, and another world ; and that he, who had lived for many years, understood better and he knew what he had to do ; and bid Godliness (in conclusion) hold his pratling : *for*, said he, *every tub must stand upon its own bottom ;* and sure I am, God will not cast away any old man. I was born a christian, and made a child of God, a member of Christ, an heir of the kingdom of Heaven by my baptism, (our minister told me so) and would you persuade me to think my condition is bad at last ! No, Sir, I understand what religion is very well. Do not mistake yourself, for I do not see I am much pressed by

our parson to *Strict Godliness* : but to come now and then to hear prayers, and to receive the sacrament, and that I am resoived to do ; and though my condition is rendered so bad by you, I am sure there are many in our par ish, yet good churchmen, as bad, nay, far worse than I.

Godliness by this time perceived Old-Age was so hardened in his sins, and trained up by Ignorance so long a time, that it was next to an impossibility ever to think the evil hab its he had got by being accustomed so long to those ways of Vice and Ungodliness, should ever be changed; and considered he was become so unteachable and self-conceited, was resolved to leave him, not thinking it was worth his time to wait longer at his door, nor give any reply to those base bred children and servants he kept in his house ; for Peevish made him so snappish, that there was no speaking to him ; remembering that word of the prophet, "Can the Ethiopian change his skin, or the leopard his spots ? Then may you, who are accustomed to do evil, learn to do well." Jer. xiii. 23. Yet he could not but take pity on him, considering his age ; therefore gave him this following general reply, and departed.

Godl, Father *Old-Age*, it grieves me to

find you thus blind, and hardened in your evil ways; and the rather, because I see your enemy Death also standing with his sword drawn here at your door, ready to enter in, and Hell is at his heels. Alas! Death, who now shakes his sword over your head, will soon sheath it in your heart. What will you do (who contemn True Godliness through Ignorance) when you come to stand before God in judgment? There is but a little airy breathing between you and eternal burnings: it is better to have your eyes open on earth to bewail your sins, than to have your eyes open in Hell to bewail your sufferings: though you will not let me in now, who would make you happy, yet you will not be able ere long to keep Death out, who will make you eternally miserable. Psal. lxxxix. 84. It is sad you will not see your danger, till you cannot escape your danger. As I now stand at your door, saying Open to me, but am not let in; so you ere long will say, Lord, Lord, open to me; but you shall be kept out, for none but those who receive me into their hearts on earth shall be received by Christ hereafter into Heaven. Those who contemn Godliness here, shall be contemned for their Ungodliness hereafter. Your poor deluded soul, who thinks its state so good

without grace and regeneration, will find it bad ere long, under wrath and condemnation: *For except a man be born again he cannot enter into the kingdom of God.* John iii. 3.

This is the day of God's long-suffering, but quickly will come the day of your long-sufferings; for he, whose mercy you have abused while you live, will let out his vengeance against you to eternity when you die. Thess. i. 8. 9. Much to the same purpose he spake to him, and with abundance of sorrow left him to perish in his sins.

CHAP. VII.

Shewing how True Godliness, after this, travelled towards the City of Jerusalem, near to which was a small village, called *Religion*, in which dwelt one Mr. *Legalist*, at whose door he knocked; shewing also the cause why he did not entertain him.

GODLINESS, having hitherto happily escaped with his life, thought it now full time to leave those parts, where he had travelled up and down a great while, and suffered many hardships (being generally basely slighted and contemned by all wheresoever he came) and to travel into some other country, amongst people (if he could find

such) who were not so abominably wicked, however not such visible and open enemies to him as others were: and he thought within himself it might be his best way to bend his course towards Jerusalem, for hitherto he had wandered up and down in the confines of Assria, Eduma, Spiritual-Sodom and Egypt; but so it fell out, before he entered into Salem, he perceived a village lying near the city, and the name of that town he understood was *Religion*, a place much frequented by all true sinners (for so the inhabitants of the city of Jerusalem are called). Now, he presently made up thither, and being informed that one Mr. *Legalist* lived at the town's end, near Mount Sinai, he resolved to give him a visit, and immediately came to his door, where, with great earnestness he knocked; and he being within, spake to this purpose:

Legal. Who is at my door?

Godl. Sir, a stranger to you, though your very good friend, and one shewould gladly have a lodging in your house.

Legal. What is your name?

Godl. Sir, my name is *True Godliness.*

Legal. I wonder much you should say you are a stranger to me, whereas I have been so long a time acquainted with you, and know you so well.

Godl. Sir, It is a mistake, for I am sure you know me not, nor were you ever yet acquainted with me.

Legal. What, do not I know True Godliness? This is strange! Do not you and I converse together every day?

Godl. Sir I am not the person you take me for: there are One, Two or more who go sometimes by my name, and it is very probable you may be acquainted with one of them. Pray, what are his manners? What doctrine I mean, doth he teach you? For by that I shall know who it is.

Legal. Why, Sir, he teaches me to keep the commandments of God, to lead a righteous life, to do unto all men as I would they should do unto me.

Godl. O! Sir, that is my friend and honest neighbor Morality, one that I love very well, and I am sure it is your great ignorance to take him for me: he will not say his name is True Godliness; for though in some things we are a little alike, I teaching the same doctrine you mention, yet we differ exceedingly in many things. First, we herein agree: he says you must keep God's commands. I say so too. Secondly, he says, you must be righteous: I say the like. And Thirdly, That you should do unto all men

as you would have them do to you; I say the very same, it being my master's own doctrine.

Legal. Why, wherein then, Sir, pray, do we differ?

Godl. He teaches you to seek justification by doing, but I only by believing: he by keeping the law, or by living a sober and honest life; I by God's free grace, through the merits of Christ.

Legal. What is that, friend, you say? Are we not required to keep the law of God?

Godl. No, Sir, you ought to keep it as far as you are able, though not as it is the law of works, but as it is the law of Christ; but you must not look for righteousness and justification by your keeping the law in any sense (it was on this very block the Jews of old stumbled, and were broken in pieces) because you have sinned, and daily do break the law: and the least transgression thereof exposeth you to the wrath and curse of God?

Legal. I know I cannot perfectly keep the law, but I will do (by the help of God) what I can; and wherein I, through weakness, do transgress the law, God is merciful, and I trust he will forgive me.

Godl. Forgive you! Why, he hath said, "He will in no wise clear the guilty." Moreover,

"What the law saith, is faith to them that are under the law, that all mouths may be stopped, and the whole world become guilty before God," Rom. iii. 10.

Legal. What do you say, Will not God forgive me who am a penitent person? Oh! what a terrible doctrine is this! I believe he will not forgive the impenitent, and they are such guilty ones only that the scriptures speak of.

Godl. Mistake not, Sir, all are guilty; all have broken the law or first covenant; all are under sin and wrath. It is not your repentance will do; God will not forgive any man, let him be who he will, except he believes in Jesus, and takes hold of the merits of his blood; *for as by the deeds of the law no flesh shall be justified*, so God will not pardon your sins, notwithstanding your repentance, as a simple act of his mercy, unless you fly to him through Christ, who hath satisfied his justice; for what you say renders Christ's glorious undertakings void and unnecessary: and so doth cast a great reflection upon the wisdom of God, in sending his Son into the world.

Legal. How do you make that appear?

Godl. Do you not say you'll do what you can to keep the law: and wherein you tran-

gress, God will, through his mercy, forgive you? Now if God doth accept of your obedience in keeping the law, and forgive all your deviations, as a simple act of his mercy, and that hereby you are justified and accepted by him: why then did he send Jesus Christ into the world, to die the cursed death of the cross! For if by this way righteousness and salvation are attainable, it is evident Christ is dead in vain; for could not God have done all this if Christ had never come? Thou art a wretched creature, and therefore look to Christ, or thou art undone.

Legal. Why do you tell me of Christ? Do you take me to be a sinner like other men? *Am I as this publican?* I have all my days lived a holy and blameless life, and therefore shall be justified.

Godl. I am ashamed of you; you have, it is evident, a slight esteem of Christ.

Legal. Nay, Sir, do not mistake me neither; I do not think my righteousness justifies me any otherwise than through the merits of Christ.

Godl. Sir, you err exceedingly: it is not your personal righteousness, no, nor through Christs merits, that does justify, but the personal righteousness of Christ, received by him alone. Alas! now you discover indeed

what a great stranger you are to me; you are one of those just men, it seems, that never went astray, or righteous ones, that Christ came not to call. Alas! I always do declare and testify that all men must perish without faith in Christ. Doth not the text positively say, "He that believeth not shall be damned," *Mark* xvi. 16. "He that hath the Son, hath life, and he that hath not the Son, shall not see life, but the wrath of God abides upon him," *John* iii. 36. *Sir*, There is no other name given under Heaven, whereby men can be saved. Acts iv. 12. Another foundation can no man lay, than that which is laid, Jesus Christ. 1 Cor. iii. 12. Come let me into your house, and I will expel these dark clouds and teach you another kind of doctrine! I will help you to be holy, and not to depend upon it; to be righteous, but not to trust in it. I will lead you to say, *In the Lord have I righteousness*; and that he is made of God righteousness; &c. I tell you, plainly, I cannot speak peace to you; but if I come in to you, you must turn out of your house those helpless and unprofitable servants you have got.

Legal. What servants would you have me turn out.

Godl. Why, you must turn Moses out. Do you not read, he was not to abide in the

house forever, Mr. Mis-Belief, and Good-Opinion, and Self-Righteousness you must turn out. Nay, in a word, you must also remove your dwelling farther off from Mount Sinia: for look about you, begone quickly, for I see dreadful flashes of lightning, the mountain seems to be all on fire: and hark! do you not hear it thunder, Legalist? God is angry with you, Sir: there is no seeing of his face but through a Mediator.

Leg. What! Must I turn holy Moses out of doors?

Godl. Aye, Sir, that you must: do not you remember, that those who said they were Moses's disciples, cast out the poor blind man that received my dear master? It is not Moses, nor Elias, but Jesus only, that must dwell with you: nay, and you must cast out Blind-Zeal, Ignorance and Legal-heart too, for these are dangerous fellows; and in their room I will place True-Zeal, Right-Faith, Broken-Heart, and Good Understanding. Nay Sir, and let me tell you, if you do not, and that quickly, expel these out of your tabernacle, you will be undone, and perish in your sins; for notwithstanding your great hopes of Heaven, they will soon thrust you down into Hell; for publicans and harlots go into Heaven before you.

Upon this he began to be very angry, and gave True Godliness hard words, calling him Libertine and Antinomian, one that True Godliness does as little love as he: moreover, Mr. Legalist told him, that he was sure that he whom he had already received into his house was True Godliness, and said he, You are but an impostor; and in a great rage bid him be gone from his door.

Upon this, Godliness perceiving Mr. Legalist was so wedded in his own opinion, that there was no hopes of getting entertainment in his house, he left him and travelled a little farther into the town, being told one Mr. *Baxterian* lived not far off, with several others thought to be sound christians.

CHAP VIII.

Godliness no sooner saw *Legalist* leave him, but lo! another Man, of a strange countenance, came up to him, and it appears he was a *Baxterian*.

Godliness WHAT are you, Sir?

Baxterian. Why do you ask me such a question? Do you not know me? This is strange, when indeed I and you have been so long acquainted!

Godl. It is your mistake, Sir, I am sure

are a stranger to me; I will not, nor cannot own you to be a friend of mine.

Bax. Why? Not own me, who am the only man for *Godliness* and *Righteousness* perhaps of all you have ever met with in all your travels!

Godl. What righteousness, Sir, are you for?

Bax. I am not for *Legal Righteousness*, but *Evangelical Righteousness.*

Godl. What is that Evangelical Righteousness you speak of?

Bax. Faith and sincere obedience to the gospel: by which through Christ's merits, I expect to be justified, so far as I am enabled to walk up to the rule of the promise. God having received a full recompence by his Son's obedience, for the breach of the severe law of perfect obedience, he has removed that law, and our dear Saviour has merited a mild law of faith and sincere obedience; and now, if we obey this new law, and sincerely serve the Lord, we shall be justified in his sight, and eternally be saved.

Godl. I thought I was not mistaken in you: I concluded that this was what you call Evangelical righteousness, or the only justifying righteousness? which shews what a dark cloud you are in, and how erroneous

you are, whilst you go about to establish your own inherent righteousness.

Bax. It is the righteousness of God, viz. that righteousness he hath chosen, and will accept of, instead of the perfect righteousness of the law of works.

Godl. You err exceedingly, and are ignorant of the righteousness of God, and go about to establish your own righteousness, as the Jews did, Rom. x. 3. It is Christ's righteousness, or his perfect obedience only, that justifies a believing sinner, exclusive of all his own inherent righteousness, Rom. iv. 5, 6. Rom. iii. 27. And, 1. It is called the righteousness of God, because Christ is God. 2. As well as that righteousness that answers the rectitude of God's holy nature and holy law. And 3. Also, because God only found it out, and will accept of no other righteousness to justify a sinner, but this only.

Bax. I expect to be justified by the new law of grace or gospel righteousness; my hope and title to Heaven, is my obedience to this mild law, which Christ hath purchased, that is, his merits, and my sincere obedience is the matter of justification.

Godl. Your gospel is none of the gospel of Christ, nor can you be justified by such a righteousness, for if your righteousness be

mixed with the righteousness of Christ, it renders the very righteousness of Christ imperfect and full of spots, as an old piece of cloth, put to a new glorious garment, marks all its beauty. Sir, doth not filth cleave to your best duties of obedience? Besides *works and grace cannot mix together*. Rom. ix. 6. It must be wholly of grace, or else wholly of works.

Moreover the law of perfect obedience resulted from God's pure nature, and not only from his soverign will and pleasure, but remains also for ever: Christ has not removed it; though he has removed it as a covenant of works, yet not as a rule of obedience. Friend, this doctrine of yours is against my very Being, and it has almost ruined me, putting me to shame and contempt: and, Sir, know, if God's holy nature is such, that he could accept of perfect obedience sincerely performed, why did he not give such a law at first, and so have saved the life of his own Son, whom he sent to satisfy for man's disobedience to his holy law, to shew his nature; that is, that he is just as well as gracious. Sinners are justified without works done by them, or righteousness wrought in them.

Bax. I approve not of you nor of your travels. Does not St. James say, We are

justified by works? That justification that Paul speaks of, and James speaks of, I affirm is one and the same; and to be justified by faith, according to St. Paul, and by works according to St. James, is all one; for justification by works springing from faith, is justification by faith.

Godl. Sir, the popish doctrine of justification is as good as yours. Paul speaks of the justification of a sinner at God's bar, thro, or by Christ's righteousness; James speaks of the declaration and manifestation of a man to his own conscience: or Paul speaks of the justification of a person before God; James of the justification of the faith of that person; and is this all one?

I will not, friend, argue with you any longer, for you are one of the persons that cause great sorrow and lamentation to me; but lo! I see another man here who also smiles, I perceive, while we talk together. Friend, why do you smile? This is no laughing matter; I do not like your countenance.

Antinomian (for so he is called it appears) Sir, I do not smile at you, I greatly approve of what you say; but I smile at the ignorance of the Baxterians: they are very erroneous about justification, and darken the doctrine of Free grace.

Godl. I am afraid you are not sound in this point, as well as he is not. Pray, Friend, what do you believe about justification ?

Anti. I believe all the Elect are personally and actually justified from eternity, and beloved by the Lord with a love of complacency before they believe, even when swearers, drunkards, whoremongers, &c. as they are after being called and sanctified.

Godl. You certainly are a person very corrupt in your judgment, whose doctrine Jesus Christ abhors. Besides, you talk as if you understood not common sense : can any be actually and personally justified before they actually and personally be or do exist? I grant, friend, 1. that all God's Elect decretively were justified from everlasting ; that is, God did decree to declare and pronounce all his Elect when they came into the world, and were united to Christ, just or justified persons acquitted free, and ever discharged from sin, wrath and condemnation.

2. Also they were all representatively justified, as considered in Christ from eternity, by Him who calls things that are not, as if they were ; but actually and personally they could not be : nay, friend, did not all the elect fall under condemnation, and the wrath of God, and the curse of the law, in the first Adam, and

also personally and actually when they personally did exist?

Anti. Yes I cannot deny that: yet the Elect were all actually justified from eternity.

Godl. What, actually and personally justified, and yet actually and personally condemned, at one and the same time! this is strange: and now, that Adam for his first sin, fell under wrath and condemnation, is evident; and he being a public person, all the Elect were brought under the same condemnation, sin being charged upon and imputed to all persons, as they come into the world, and partake of his corrupt nature; and thus are children of wrath, as all others are as well as by their own actual transgressions, and so abide until they are transplanted out of that dead root, and are implanted into Jesus Christ, and partake with a vital union with him, John. iii. 18, 36. Can sin and righteousness be imputed and charged upon a person at the same time! Or, are unbelievers justified persons! Though God justifies the ungodly, yet do they remain ungodly when justified before God, who are not sanctified, tho' they may in order of nature, yet not in order of time?

Anti. The words in the Old and New Testament, whereby imputation is signified

do in both of them signify an act of the mind and will, an imminent act.

Godl. Friend, it is true, some times when they are spoken as they relate to men, they do so signify; but they are not so taken when attributed to God, but do always hold forth a transistent act, and not an imminent act, as Gen. xv. 6. Gen. xxxviii. 15. Numb. xviii. 27. Psal. xxxii. 1, cvi. 13. Rom. iv. 6, 8. 2. Cor. v. 19. Nor can any place be produced, relating to God, as his act, where it is so taken; for it will otherwise ascribe a fallible judgment unto God, to say that he imputeth not sin to a justified person; that is to say, he judgeth and exhoteth them not to sin: for God's judgment is according to truth: and therefore such as have, have sinned, and he cannot esteem them such as never did sin; though if he will justify and pardon them, and deal with them as with such as have not sinned, in this sense he imputeth it not to them whom he justifies and actually pardoneth. To justify or acquit a sinner, implies he was before guilty, and condemned; and that thus it was with all the Elect, before they were united to Christ, the word of God testifieth, and so doth the Holy Ghost also, by conviction, when it first works upon the hearts and

consciences of sinners; therefore your notion charges the Holy Ghost to be a liar.

Anti. That which doth secure men from wrath, and whereby they are discharged and acquitted from their sin, is justification; and by this imminent act of God, all the Elect are discharged and acquitted for their sins, and secure from wrath and Hell.

Godl. You do not argue well: I shall distinguish upon your first proposition, that is, that which does secure presently, actually, fully, and formally, from wrath, without any other cause intervening, is justification; but I deny that Election doth presently (as an imminent act in God) actually, fully and formally discharge the Elect from sin, guilt and wrath: no, it is but a purpose in God so to do. Were they not really guilty or charged from eternity? or did not God as much decree to charge his Elect with sin, as he decreed also, in and through Christ, to acquit, justify, or pronounce them discharged and free from guilt, sin and wrath? The Elect are born in sin, and children of wrath by nature, (which they could not be, if their persons were justified from eternity) and so continue till their effectual calling. Also, was not the death of Christ a necessary cause intervening between this decree and their discharge, for which

they are discharged and without which they could not be so! And doth not the work of the Spirit in uniting them to Christ, intervene also? You must therefore distinguish betwixt God's decrees, and the execution of them. Election and the death of Christ, it is true, secure them from the execution of God's wrath, but these did not secure them from falling under the sentence of his vindictive wrath and justice; and, it is true sin shall not be imputed to them, to their damnation in Hell; Election secures them from that, therefore when Paul saith, *Who shall lay any thing to the charge of God's Elect?* Rom. viii. 34. he speaks of such of them that are in Christ, ver. 1. or are effectually called, ver. 29, 30, namely, Elect believers: for you dare not deny but the law of God doth lay heavy things to their charge before; and what the law of God doth, God doth himself.

Anti. You darken the free grace of God and make faith a cause of their justification; which I deny.

God. I will forbear to show the great absurdities of your notion; It is well known what vile effects it has had on some persons of late.

Friend I deny faith to be any cause or con-

dition of justification to be performed by the creature; and such as do assert it is, I dislike as much as I dislike you: yet faith is the instrument, I do own, by which (when the Spirit is infused into the soul) the creature receives Christ and his righteousness; yet the Spirit (or rather Christ by the Spirit,) I affirm, does apprehend the sinner, before the sinner can, by faith apprehend Christ, tho' the union is not mutual or complete until the soul is reconciled unto the Spirit. Friend dare you say, that actual justification of a person is without faith? You may (should you say so) affirm men have life in them, who never *eat Christ's flesh, nor drank his blood*, which the Lord Christ says positively they have not nor can have. Friend, were the Israelites, who were stung with fiery serpents, healed before they looked up to the brazen serpent? And were they to look up unto it only, to know they were healed? For so doth your notion teach men to believe. Moreover doth not a vital union with Christ make a relative change, as well as a real change? Or, are the Elect no otherwise dead in sin and trespasses, by nature and children of wrath, but in their own consciences? How then is it said they were so as others are by nature children of wrath? and must not im-

nisters preach the gospel to all as undone, naked and miserable sinners, and affirm they are condemned, and that the wrath of God abides upon them, and on all that believe not in Christ? Or, Sir, are justified persons naked? Or, do you see your error?

Anti. I tell you, I like you not, nor do I regard what you say. I am for free Grace, God sees no sin, nor ever did in his Elect, nor need they mourn for sin, nor doubt: nay, though they are ungodly, their state is good, say what you will.

Godl. You are such who expose me and any friends to reproach; your doctrine, alas! tends to looseness and ungodliness. I also hear that your preachers never pray for pardon of sin: and also tolerate ignorant people to rend themselves from the true churches of Christ, and will hardly allow any to be true ministers but themselves. Those of your communion, I see, are just like the church of *Leodicea*: that is, *increased in goods, and have need of nothing* in their own sight, *not poor in spirit*: for doth it not appear it is so when your haughty preachers are so full, that they need not confess their sins, nor ask pardon of God; for it seems some of them never do this.

What, though believers, as to vindicative

wrath and justice, are pardoned for ever, as to all sins past, present and to come; must they not therefore beg forgiveness? May they not desire God to impute Christ's righteousness unto them; because they believe God doth do it? And may they not also pray that God would pass by their common infirmities, as a tender father, and not chasten them?

Moreover, friend, is not that an evil notion that renders sin in the Elect a small and trivial thing in the sight of God? Nay, that he sees no sin in them, nor doth regard it at all, and this, because he doth not so see it as to let out his vindictive justice against them for it, or doth not require satisfaction for it at their hands, he holding them in the righteousness of his Son.

But doth it from hence follow he is not offended with them for their sins, and as a displeased and grieved father, will not chastise them? Certainly your notion opens a door to looseness and licentiousness, which is against my nature and my very being. Friend, I know what your evasions are: but I will leave you and at this time talk no more with you.

CHAP. IX.

Shewing how Godliness, travelling farther in the town called *Religion*, saw abundance of people, who had been great professors, getting away out of the town as fast as they could. Shewing also what discourse he had with one of them in wherein the nature and danger of *Apostacy* is plainly opened.

GODLINESS went a little farther into the town of Religion, but he espied a great number of people hasting out as fast as they could go; nay, he observed some of them ran, though others of them went very softly. At first he wondered what the matter was, because the town was a little before looked upon to be a very safe and honorable place to dwell in, as any in all the country, and had as great and glorious privileges belonging to it; but upon enquiry, he was told, there was a number of lions, evening wolves, and other evil beasts (which had for a long time been shut up in their dens) geting out, and they having a great while been kept without prey, they were afraid they should be torn in pieces: but he observing which way they went, was the more amazed; for he perceived plainly they all steered their course directly towards the great city Babylon,

which he saw likewise a falling and was sure would suddenly in one hour be utterly destroyed.

True Godliness at this seemed so mightily concerned, that he could not let them pass without speaking to them; and observing one of them to look like a sober man, though he hung down his head, as if he had been ashamed, resolved to have a little discourse with him; to whom he spake after this manner?

Godl. Sir, What is the reason you leave this town and haste away so fast? When you first took up your dwelling here, did you not intend to abide in it is long as you lived?

Apostate (for that it seems was his name). Truly, Sir, I did intend it; I had a great love for this poor town, but I must remove out and be gone now.

Godl. Why must you? Is there a necessity laid upon you to quit this place, this honorable town *Religion?*

Apost. Sir, I shall be destroyed else, for the walls of late are gone much to decay; I do not see that safety to reside here as formerly: Besides they say there are a great number of *lions*, *Romish wolves*, and other beasts of prey, breaking out upon us; and I am afraid if I should escape with my life, yet having a few sheep and lambs, they will devour them: truly, Sir, I do it to save what I have: yet I wish very well to the place.

Godl. It is very like you speak the truth in this; but, Sir, pray, whither are you going?

Apost. I am going towards the confines of Babylon, that great city.

Godl. I am heartily sorry for you; let me persuade you to return back, and rest in this town. Sir, do not fear those lions; for God hath said "He will break the teeth of the lions, the old lion, and the lions whelps. Job vi. 10. But what though they should destroy your substance, is not your soul worth more, than all the world? Mat. xxvi. 26. More go back again with me, and I will dwell with you, and be a sure defence to you, so that you will not be hurt, let lions, wolves and devils too, do what they can. My name is True Godliness. Sir I have saved many thousands from ruin in as great danger as you can be.

Apost. Sir there will be no safe living for me. I must quit the place, the town is besieged.

Godl. What though it is besieged, God is able to defend, and will be a wall of fire about it. But why, Sir, do you chuse that great city you speak of for your habitation? I perceive you intend to go far enough.

Apost. Sir, do not mistake me; I do not

intended to go so far, but to return again when the danger is over: at present I will go but a little way out of the town.

Godl. Sir, you shew yourself to be a naughty, a traitorous and hypocritical person. Will you leave this town in its distress? If the danger be great which attends it, you had the more need to abide in it, to strengthen and encourage the poor inhabitants. Pray, Sir, do not shew so base and cowardly a spirit. What is this less than to betray the town to enemies? Is not the strength of any place the people? Besides, your flying mightily encourages the adversaries; for by this means they may think to frighten all out, and then with much ease take the town, and utterly destroy it. Also you weaken the hands, and sadly grieve the hearts, of all true protestants, whose chief treasure lies in the town, and cannot be removed out; and it being also their spiritual native place, they resolve to abide in it to the last, let what will come. You say you intend to return again when the danger is over. What dangers you see above others, to move you to quit the town, I know not; but let me tell you, few who leave this town out of fear of human loss or danger, do return again. You say you intend to go but a little way; Alas!

you cannot tell where you shall stop. When once you leave the *True Religion*, you desert God's gracious protection; you may not only cleave to papistry, but atheism, or any things. Come, go back; let me ave you from a fall: why will you leave that religion you have been so long established in?

Apost. Sir, I retain the same principles that I formerly held, and my love is the same to the town as it was.

Godl. Poor wretch! You own the principles of the True Religion, and yet cleave to idolatry and superstition. The three worthies of old, by your example, might have retained faith and right principles in their hearts of the true God, and yet have bowed down to the Golden image, and so needed not to have exposed themselves to the hot fiery furnace. Nay, by this doctrine, who need suffer persecution? Besides, it renders all the martyrs of old meer fools and madmen. What do you say? Will you return? My company one would think, might allure you.

Apost. No, Sir. I have formerly had your company, and do not find you so pleasant a companion: Besides, the town is sadly divided amongst themselves; those who love you do not agree.

Godl. Nay, Sir, now you are out, for you and I never dwelt together yet; for had I ever took up my dwelling with you, I would have kept you from this great fall: you will prove yourself a mere hypocrite, one that never loved God, nor the town *Religion*, in your heart. Sir, uprightness and sincerity of heart preserve from apostacy: and what though the town is divided? It is my great grief to see it; but you had the more need to abide in it, to do what you can to persuade the inhabitants to unite in affection. Come, humble yourself before God for this great sin, and let us dwell together now, and thou shalt abide secure, notwithstanding the divisions within, and troubles without, and have most sweet peace and inward joy; yea, such as thou never hadst in all thy life? What dost thou say?

Apost. Sir, hold your peace, and say no more; I am resolved to be gone.

Godl. Well, since I see I cannot persuade you to return, but that you are resolved to leave *True Religion*, and not receive *True Godliness*, I will tell you what your present state is, and what your future portion is like to be hereafter.

Apost. Sir, pray be silent, I do not love to hear it.

God. I do not care whether you do or no, I will shew it.

First. It appears (as I hinted before) that you were never truly converted, being no part of that good ground Christ speaks of Matt. xiii.

Secondly, You are (it appears) forsaken of God: he hath left you, or else you would never think of cleaving to the mystery of Babylon.

Thirdly. Either God will let Conscience out against you, torment you (as he did upon *Francis Spira*) or else wholly give you up (as he did *Israel* of old) to your own heart's lusts, to walk in your own counsel.

Fourthly, Your sin tends towards the sin against the Holy Ghost, that never shall be forgotten neither in this world nor in that which is to come; for you have been a person (I hear) much enlightened, and now wilfully cast off God and religion: pray read these scriptures, Heb. vi. 4, 5. Heb. x. 26, 28.

Fifthly, Jesus Christ will be ashamed of you at the last day, when he comes in the glory of the Father, with all his holy Angels. Mark viii. 38.

Sixthly, *Those who set their hands to the plough, and look back* (remember) *are not fit*

for the kingdom of Heaven. Luke ix. 62, nor will God's soul take pleasnre in them.

Seventhly. Without you return back, you are like to have the hottest place in Hell.—Rev. xiv. 10.

Eightly. The place you are going to, is like suddenly to be destroyed, Do you not read how just at the time when her judgments come upon her, she saith in her heart *I sit a queen, and shall see no sorrow, nor know widowhood, nor loss of children any more.*

Ninthly. Remember the fearful end, and what dreadful judgments God hath many times in divers ages brought upon such false and traitorous persons as you are. Besides, who will trust you? For you that are false to your God, and to your own soul, will never be faithful to men. Come that very way you think to save all, you may lose all. Besides, Sir, let me tell you, "Light if sown from the righteous" (though it is a dark time now) "and joy for the upright in heart" Nay, and this precious seed is sown (as I could shew you) in this present dispensation; but I am in haste. What do you say to these things? Will you return?

Apost. I dare not, Sir, at present.

Godl. Well then, I see you love the world above Christ, I have but little more to say

to you; but, Sir, what man in his right mind would to avoid a few sparks, leap into the fire, or to save his hat, lose his head? Alas! whilst you seek to save your estates, you are like eternally to loose your soul.

Apost. Well, Sir, trouble not yourself: I will talk no more with you, farewell.

Godl. Adieu then, poor deceived soul!

Away he went as fast as he could go, towards the great city Babylon.

Godliness having thus parted with him, at last he met a man travelling into the town of *Religion*, being not very rich nor very poor, but in a midling state, between both, and he looked as if he had a mind to take up his dwelling in this place, for he enquired where he might have a convenient house? Godliness was much pleased with his person, because, when others were hasting to leave the town, he was hasting into it: besides he had a very serious countenance.

Now he had no sooner settled himself in a habitation, but Godliness knocked immediately at his door, not doubting now but he should find his sweet friend Consideration; yet Godliness first bewailed the Apostate's condition.

Farewell, farewell, thou monster of mankind!
Look east and west, see, see if you can find
A man, who may with this sad soul compare.
Will he return? or, if he does, is there
A ground to hope repentance he may meet,
Who treads the truth, nay Jesus, under feet?
Can any man on earth e'er come to be
A full, compleat, and just epitome
Of sin and wrath? O then, Sir's, this is He.
Who turns his back on Christ, to Babel flies,
He unto falshood cleaves, the truth denies.

CHAP. X.

Shewing how *Thoughtful* meeting with his dear Friend *Contentment*, finding now nothing wanting in order to the making his Life sweet and comfortable here, and eternally happy hereafter, sang *Hallelujahs*, *Hymns* of *Praise* and *Thanksgiving* to *God* and the *Lamb*.

THOUGHTFUL Christian, for so now we must call him, notwithstanding all the high and unutterable blessings, riches and honour he had arrived at by his late embracing *True Godliness*, remained very sad and melancholy, being attended with many despairing thoughts, by perceiving not only the great distresses and troubles which

his wife and children were like to meet with in this world, but also was sad, unsettled, and unhappy days, he was fallen into, and of the abounding evils and horrid blasphemies which stared him in the face wherever he came: together with the low and deplorable condition the church of Christ and true religion was in, in this dismal hour; which *Godliness* perceiving, told him of one *Contentment*, whom he saw he had not yet found and that if he could but obtain that favor and persuade him to dwell with him, his mind would remain sweetly settled and composed, and that he would enjoy all calmness and serenity of soul imaginable, being delivered from all anxious thoughts about all present and future things, and undergo all crosses and hard accidents with *equanimity* and *acquiescence* of spirit: wholly submitting unto and being fully satisfied with the divine disposal. Now, this glorious, noble and renowned Prince, *Contentment*, had been it seems, travelling from place to place, like a poor pilgrim, as *True Godliness* had done seeking a fit resting place, but could find none; for he had been to visit *Riches*, but no dwelling was there; and *Poverty* also, but found no lodging there: with *Youth* he could find no abode, and *Old Age* was a stran-

get to him; Pleasure could give him no entertainment: Honors were forced to say, I know him not. He was not lodged in the Prince's Palace, nor in the Peasant's cottage: the unmarried sought him, but could not find him, and the married wished for him, but there was no abiding for him neither: for none of all these estates and simple conditions of men could yield perfect peace, content, and serenity of mind: but *Thoughtful* hearing *Godliness* speaking of him, that he was used to dwell with him, or where he took up his lodging, sent presently his old friend *Consideration* to seek out for him, and by the providence of God, it was not long before he found him. Now, for the information of my thinking reader, I shall shew the way how *Consideration*, by the assistance of Faith, met with him, and brought him home to his dear master *Thoughtful Christian*, and made him his fixed companion.

First, *Consideration* led him forth to ponder upon the divine attributes, providences, and promises of God; he caused him to consult infinite power, wisdom, all knowing holiness, mercy, goodness, truth, and faithfulness, &c.

Secondly. He also stirred him up to seek for *Contentment*, by pondering upon his pre-

sent state and condition. *What, saith he, hath God done for thee! Thou wast in the gall of bitterness and bond of iniquity, and God hath brought thee out, and yet not* Content! *Thou wast a child of wrath, and art now a child of God, yet not* Content! *Hast thou God for thy God, Christ for thy Saviour, the Holy Spirit for thy Comforter, and yet not* Content! *Nay, doth God, Christ, and the Holy Spirit, dwell with thee, and yet not* Content! *Hast thou received True Godliness's glorious retinue into thy house to abide with thee, to enrich thee, to strengthen thee, to comfort thee, and make thy life sweet to thee, and yet not* Content! *Are thy sins pardoned, thy soul justified, hast thou Union and communion with the Father and the Son, and yet not* Content! *Is thy name writ in the book of life? Shall thou dwell with God and Christ forever? Is Heaven thy inheritance? Art thou an heir of a crown and kingdom that fadeth not away, and yet not* Content! Nay, let me tell thee, all these things and many more are absolutely thine, with *Contentment*. Come, art thou willing to possess them, to make them thine own, and enjoy them forever, yea, or no? If thou wouldst be sure of them, then get *Contentment* to dwell with thee; for *Godliness with Contentment is great gain*, 1 Tim. vi. 6. If

doth not say, *Godliness* without *Conteatment*, but with *Contentment*. 'Tis this glorious Prince, it appears who puts thee into the present possession of all true happiness, and yet not *Content*.

Thirdly, Ponder, saith *Consideration*, upon the Excellency of *Contentment*; for a saint never looks like himself, acts like a person of such rank and quality, a person who hath received so many glorious and excellent qualities and privileges, but when in all conditions he is therefore *contented*.

Fourthly, Ponder saith *Consideration*, upon the evils of *Discontent!* Oh what dishonor doth it bring unto God! what reproach to True Godliness! and what great wrong to thy own soul?

Fifthly, It is below thy Christian relation, saith Consideration, to be discontent; it was the speech of Jonadab to Aman, Why art thou, being a king's son, lean from day to day? But that was (as one observes) for a wicked cause: he saw his spirit was troubled for otherwise he was fat enough. It is below thy relation to God, who is thy portion, thy shield, thy sanctuary, thy father. David thought it no small matter to be a son-in law to an earthy king; and thou art the King's son of Heaven and earth, and yet not content

It is below thy relation to Jesus Christ: what art thou the spouse of Christ, a member of Christ, the brother and friend of Christ, an heir with Christ, and yet not content! It is below thy relation to the Holy Ghost: Is he thy comforter, guide, witness, strength, and art thou not content! It is below thy relation to the holy angels, who are thy guard, thy attendants, thy friends, thy watchmen, hast thou millions of those glorious spirits to minister to thee, to fight for thee, keep thee in all thy ways, and yet not content! It is below thy relation to the saints and heavenly family: art thou brought home to sit down with them, to partake of all the sacred privileges of God's house with them, and not have a share in all thy prayers, and yet not content! It is below the high and sovereign dignity thou art raised to: art thou born from above, a prince, a favorite of Heaven, an heir of both worlds, and yet not content!

Sixthly. It is below those graces, divine helps, and endowments thou hast received: art thou in the covenant of grace? Has God tied and bound himself by promises and holy oaths to help thee, uphold thee, and keep thee from falling, and yet not content! Is thy eternal state secured, art thou made sure of Heaven and yet discontented!

Lastly. Consider all thy afflictions, troubles and sorrows are nothing, in comparison of what other saints have met with; nay, to those Jesus Christ met with himself for thy sake, and art thou not content? Besides, are they not less than thy sins deserve; and yet not content! Nay, and all those hard things thou meetest with, God will cause to work for thy good, and yet not content! All the bitter things thou art ever like to meet with, will be in this world nothing but sweet hereafter, and yet not content! All thy troubles will soon be gone, they are but of a moment; besides, they are intermixed with much sweet, and yet not content! Nay, and all thy sorrows will be turned into joy, and all tears will be wiped off from thine eyes, and yet not content.

No sooner had *Consideration* laid all these things and many other of the like nature before him, but lo! to his eternal joy, Contentment came in, and was immediately gloriously welcomed by Godliness's heavenly retinue; yea, it cannot be imagined what rejoicing there was now in poor thoughtful's house; it would have done one's heart good to see how the scattered powers of the enemy were forced to fly into holes. Apoliyon himself was fain to pull in his horn; Despond

was vanished; cursed *Disquiet* and *Murmur* could find no place. Oh! this was to him the day of days.

Upon this perceiving *Glorious Content* with triumph was entered into his house, to dwell with the rest of True Godliness's heavenly retinue; and that there was now nothing wanting to make his life comfortable here, and happy hereafter, he fell a singing of sweet hymns of praise and thanksgiving to GOD.

A Sweet HYMN of Praise.

TRUE Godliness is come to me,
And with him also, lo! I see
His glorious train who will attend
My precious Soul unto the end.
No day like this hath ever been,
Content with triumph's enter'd in.

I love thee and admire thee too,
What work remains thou'lt help me do,
My chiefest business it is done;
Possess the house which thou hast won.
The fruits of conquest now begin,
Content with triumph's entered in.

What's this! Don't boast; what can it be?
Remains there still an enemy?

Have I o'ercome all deadly foes?
And shall this old-man me oppose?
The fruits of conquest now begin,
Content with triumph's enter'd in.

I shall, I'm sure, be rid of thee!
And then how happy shall I be;
When Godliness in me doth reign,
Along with his most glorious train:
And not a foe dares once appear,
Oh! then what triumphs I shall bear.

Can man on earth more happy be?
I peace possess, I glory see,
God and Christ with me do dwell,
I'm sure of Heaven, sav'd from Hell.
The fruits of conquest now begin,
Content with triumph's enter'd in.

F I N I S.

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